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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., July 28, 1932

NEW SERIES
VOLUME XXXIV. No. 30

To repeal the Eighteenth Amendment is to surrender to gangsters and capitulate to gunmen.

—BR—

The Associated Press reports that in Finland, which has recently gone back to the sale of liquor officers are having serious trouble with bootleggers who sell liquor for less than licensed places.

—BR—

Georgetown College in Kentucky recently received a gift of \$80,000 from a friend in Michigan who is unwilling for his name to be published. It is to pay on the college indebtedness.

—BR—

Pastor H. L. Carter of Lyon did the preaching in a meeting at Forest Hill, Tenn., near Memphis, where Brother Sibley C. Burnett is bishop. Twelve came for baptism, three by letter, and one by statement.

—BR—

Dr. W. W. Hamilton writes to express gratitude to those who have been sending help to meet the obligation falling due Aug. 1st, in answer to his statement in last week's Record. More than half is in hand.

—BR—

Remember that you may get the Baptist Record in clubs of ten or more at the rate of \$1.50 each for a year. This means both old and new subscribers. The same rate applies to a six months subscription. Six months for seventy-five cents.

—BR—

Dr. Philip S. Evans, Jr., long a medical missionary in China was recently ordained to the gospel ministry by the University Church, Baltimore, and will return to China the last of this month. Mrs. Evans is a daughter of Hon. Joshua Levering of Baltimore.

—BR—

Dr. L. R. Christie in the Western Recorder states that all Baptist colleges that went into the Baptist Cooperative Program are in financial trouble, while all that stayed out are without any such embarrassment. Will Dr. Christie name those that are "without any such emmbarrassments?"

—BR—

A news dispatch from Washington last week declares that many are interested to know what President Hoover will have to say about prohibition. We quote a part: "All that can be said with certainty is that he has no intention of declaring for repeal, or even by inference putting himself definitely on the extreme anti-prohibition side of the case."

—BR—

The family celebrated the seventy-seventh birthday of Dr. S. M. Brown, editor of the Word and Way, Kansas City. His has been a great life of service and he is still going strong. Ordained fifty-seven years ago in North Carolina, he has served in many capacities in Missouri with great acceptance and efficiency. It is a joy to have any fellowship with him.

Denominational papers are now having the hardest struggle of all their existence. Several have cut down the size of the paper. Others are publishing only half time. The New Orleans Christian Advocate is about to suspend, but friends are coming to its aid with financial support, voluntary contributions. If you get sample copies of the Record see that they are given to the people and they are given a chance to subscribe.

—BR—

Since the list of Associations was published in last week's Record we have information concerning the following:

Coldwater Association, Sept. 14-15; Eudora Church.

Clay County Association, Oct. 4; Pheba Church.

Holmes County Association, Oct. 6-7; Pleasant Ridge Church.

Greene County Association, Oct. 13-14; Leakesville Church.

Union Asso., Oct. 5; Bechesda Church.

—BR—

Bremond, Texas.—Evangelist J. W. Hickerson of Siminary Hlil, Fort Worth, Texas, assisted by his cultured, consecrated wife, who led the choir and did effective work in winning the lost to Christ, have just closed a gracious revival with us in this difficult Catholic town. There were 14 additions, 13 of them were by baptism, our church and town greatly strengthened and unified. Their work is strictly Pauline and will abide. The Hickersons and their kind should be kept busy for the glory of God and the strength of our struggling churches and suffering causes. I was reared near Tueplo, Miss., and often pray for the work in that dear old State.

E. L. Springer, Pastor,
First Baptist Church, Bremond, Texas.

—BR—

From 1920 to 1930 Protestant papers of all denominations have steadily declined in circulation while during the same period Roman Catholic papers, as a whole, have practically doubled their circulation. Certainly this situation is not due to the fact that Protestant papers have become editorially weaker, nor is it due to the fact that Roman Catholic papers have become editorially stronger. Roman Catholics are eager to rear their children in their faith and to drive their stakes down deeper and deeper. We at least speak for the Baptists when we dare to say that our people, as a whole, are indifferent to the faith of their fathers, and there is no particular burden on their hearts that their children shall follow in the faith of those who have suffered and bled to pass to us our denominational heritage. We have no word of blame for our Catholic friends. Indeed, we honor them for seeking in all laudable ways to strengthen their church. We do speak it to the shame of Baptists that they are careless about such matters. With all respect and good will for our churches, we wonder what the end of this seeming indifference will be?—Watchman Examiner.

A FINAL APPEAL
Dr. F. F. Brown, President,
Southern Baptist Convention

The July days are slipping rapidly away and the period for the Emergency Offering for Home and Foreign Missions will soon close. With all the strength possible I send this appeal to my brother pastors throughout the South: In these remaining days let us give ourselves wholeheartedly to the completion of this special effort. Victory is within our grasp. Success will crown this movement—if, if, if even the majority of those of us who stand in Baptist pulpits more closely together around the majestic figure of the advancing Christ and in His name appeal to our people for a generous offering to relieve our Mission Work.

Our leaders in this movement—Dr. Lawrence, Dr. Ray, and Miss Mallory—have done all that they can do. The responsibility rests now with the churches.

I believe that your heart leaps with mine as we accept the challenge. May God help each of us! Many have already taken the offering. Others have a definite day arranged for the offering. Possibly some have no plan formulated. Together, all together, let us make the final appeal with all the passion of our souls. And as we come to victory we will give Him the praise.

LET US COMPLETE THE \$300,000 OFFERING
J. B. Lawrence, Chairman
Special Convention Committee

The Special Emergency Mission Relief Appeal for \$300,000 ends the last day of July, but it will not be complete until every church makes an offering. Let us not finish with the task incomplete. Your offering and mine is the answer we make to the appeal of our missionaries for bread. Has your church taken an offering? Have you done your part?

No more important movement was ever undertaken by Southern Baptists than the task of raising \$300,000 for Home and Foreign Missions in June and July of this year. The Foreign Mission Board cannot get through this summer without \$190,000, over and above the Cooperative Program receipts. The Home Mission Board must have at least \$110,000, over and above the Cooperative Program receipts. Whether Southern Baptists shall stay in the field as a missionary denomination or retreat from mission stations they have labored eighty-seven years to establish, depends upon the raising of the full \$300,000.

Many churches have taken the offering. Many of these churches have done more than they thought they could do, and they are happy over the results. Every pastor who has presented this appeal to his church and taken an offering is rejoicing in that he has had some part in keeping our mission work going. All honor to those who have helped! All honor to those churches and pastors who have under adverse circumstances, while struggling under the burdens of local work, and facing an unemployment situation the like of which we have not experienced in our history, faced their duty to their mission work and made their offering. Theirs is the spirit that has sent Christianity around the world.

Our appeal now, in these closing days of the Campaign, is that every church which has not taken an offering will do so at once. Brethren, let us all get in on this. The task of all is to evangelize the world. If we lose our mission work we have lost the main thing for which we stand; we have lost that which gives us a right to exist as a denomination; we have lost that for which Jesus Christ our Lord organized the church. We must not fail in so important a thing as this.

I earnestly plead with every Baptist to make an offering. It does not matter how small that offering is, if it is all you can do. I plead with every pastor to take an offering. It does not matter how difficult the situation may be, there are some people in your church who will give if

you give them a chance. All of our people should have a chance.

I received a letter the other day from a person living many, many miles from Atlanta. In that letter was a check for \$25.00, and this statement: "I wanted to make my offering through my church, but they decided that they were not able to give anything and so decided not to take an offering. I am sending it anyway, because I want to have a part in saving our mission work."

How many thousands of Baptists throughout the bounds of our territory have the same feeling! Let us give all of our people a chance to give through their churches in the regular way.

My dear Brethren, we must keep faith. We must keep faith with our Christ who has redeemed us with his own precious blood, and having redeemed us sent us forth into all the world to preach the glad tidings of salvation to all nations. We must keep faith with our missionaries, those Godly consecrated men and women who have given themselves in sacrificial service with Christ for a world redemption, and who have gone out to the uttermost parts of the earth to carry the message of love. They are depending upon us for their support, and we must not fail them. We must keep faith with ourselves so that at all times we can look back upon our past record without shame or reproach. We must keep faith with our spiritual fathers, those men and women who organized the Convention in 1845, and who labored and toiled to establish our mission work in all the ends of the earth.

We can keep faith only by saving our mission work. What we do is a test of what we are. I appeal to every church to take the offering and to every Baptist to give. We must keep faith.

The Mississippi American Legion, in its convention last week at Biloxi, provided a four-year scholarship in any college in Mississippi to the best all-round athlete among the members of the Junior Legion baseball teams. This is at least one step in the right direction.—H. L. M.

Thomas Jefferson's epitaph, written by himself, reads, "Here lies Thomas Jefferson, author of the Declaration of Independence, of the statute for religious freedom in Virginia, and founder of the University of Virginia." He wished to be remembered not as President of the United States, but for his contribution to human freedom and education.—H. L. M.

"A man cannot leave a better legacy to the world," said Thomas Scott, "than a well educated family"—which reminds us of William Penn's saying, "Good instruction is better than riches" and of Benjamin Franklin who said, "If a man empties his purse into his head, no man can take it from him." The youth who goes from a truly Christian home to one of our splendid Mississippi Baptist colleges will demonstrate the truth of these sayings.—H. L. M.

In the death of Hon. Luther L. Tyler of Pica-yune Mississippi lost one of her most useful citizens, who was also a loyal alumnus of Mississippi College. A successful and busy lawyer, he always found time to serve his Lord both in his local church and in positions of responsibility in our denomination. To know him was to love him and the deepest sympathy of friends all over the state and beyond will be with his bereaved family in their great loss.—H. L. M.

As this number of The Baptist Record reaches its readers the Baptist Education Commission will be holding an important meeting in Jackson. Various vital matters connected with our college work will be considered and we shall greatly appreciate it if our brethren who read this will join us in earnest prayer that the Father may guide the Commission in working out satisfactorily the difficult problems which confront us.—H. L. M.

We are hearing already enthusiastic reports from the services being held in our churches over

the state by our consecrated Baptist students under the auspices of the Mississippi B. S. U. organization. These young people are rendering a service of far-sweeping significance in behalf of our denominational work and are in every way worthy of the hearty response they are receiving. We commend them unreservedly to our pastors and churches.—H. L. M.

The mails are still bringing in remittances, large and small, from the churches and Sunday schools where "Christian Education Day" was observed. Many of our churches however have made no report as yet, so if your offering has not been sent in already, or if you have delayed making a personal contribution, will you not mail them in at once, clearly marked "For Christian Education," to Dr. R. B. Gunter, Baptist Building, Jackson, Miss.? It is not too late. Every dollar will help, and the sooner it is sent in, the better.—H. L. M.

These timely words from Prof. Thomas H. Briggs of Columbia University should have the careful consideration of all our mothers and fathers: "Youth cannot be turned loose to spend years between elementary schooling and maturity in amusing themselves, nor can youth be put in cold storage to await the proper time for their advent into the social order. There is nothing left to do with youth but educate them." As a rule, no other institutions can meet this need so well as our great Baptist colleges; and any sacrifice that may be necessary to provide such Christian training for our young people is abundantly justified.—H. L. M.

In a recent interview concerning this year's college graduates, Chancellor Kirkland of Vanderbilt University expressed the belief that, "Though they enter a workaday world nursing an economic headache, few of them will fall into the army of the unemployed. They won't find themselves in breadlines; they won't march on Washington; and I don't think they'll be applying to the government for relief. At the start, however, they must be satisfied with modest positions; but I have a feeling that the man who has been through college has a better chance of discovering something than the man who hasn't." Wise words and well worth the attention of our young people as well as their parents.—H. L. M.

Secretary H. L. Martin spent several happy days recently in a revival with the people of Flora, where he took part in a similar meeting seven years ago. It was truly a joyous experience, several being added to the church, while a real revival came to the people of God. Some of the choicest Christian workers to be found anywhere are members of the Flora church and Dr. and Mrs. W. A. McComb, their devoted leaders, are doing a magnificent work and are held in tender affection by the entire citizenship. The hospitality of the "pastorium" and other homes was gracious and bountiful and the "visiting preacher" will always remember the meeting and these Flora friends with joy and gratitude.—H. L. M.

BAYLOR COLLEGE FOR WOMEN is thoroughly standard and in addition to standard courses leading to standard degrees has all the special courses any girl might desire. Presser Music Hall made possible by a gift of fifty thousand dollars by Presser Foundation of Philadelphia is a guarantee of the standing of Baylor College abroad as well as at home.

Has some of the finest dormitories in South with wonderful campus, student body, and faculty, Mississippi Club of Mississippi girls one of the largest and most popular on campus. We have held a health record unsurpassed. In last graduating class were the daughters of President of Texas A. & M. College, of State Treasurer, of President of Board of Trustees of all State Teachers Colleges, and of one of Railroad Commissioners of State. This shows standing of Baylor College in Texas. For additional information, write or wire J. C. Hardy, A.M., LL.D., President, Belton, Texas.

Housetop and Inner Chamber

Send in report of your revival meeting. If there is joy in heaven over one sinner that repents, let's spread the joy here on earth.

—BR—

Alabama Baptists report an increase of nearly one thousand dollars in June receipts for co-operative program and designated objects over June of last year.

—BR—

J. V. Tinnin has resigned as pastor of the church at Leesville, La., and will go to be pastor of the Baptist Church at Balboa Heights, Panama Canal Zone.

—BR—

Six were added to the church at Flora in a revival meeting which Pastor W. A. McComb was assisted by Dr. H. L. Martin. The church was built up.

—BR—

Nopoleon Avenue Baptist Church in New Orleans, itself a mission station, gave over \$350 to the Special Home and Foreign Mission Appeal in July.

—BR—

Mrs. E. T. Snuggs for forty years a missionary of the Southern Baptist Convention in South China died while crossing the ocean in June. She was on her way home with her husband for a vacation.

—BR—

Pastor J. R. Carter reports a good meeting in the church at Glading. He was assisted by Bro. J. B. Hunt. There were two additions by letter. No people over ten years old and unsaved were in reach, but the church was greatly helped.

—BR—

Pastor J. L. Boyd had Brother W. A. Green with him in a meeting at Bowmar Avenue Church, Vicksburg. There were thirteen additions to the church, mostly by letter. Of these six were heads of families.

—BR—

Somebody has estimated that if all the surplus grain in this country were converted into alcoholic liquors every man and woman and child in America would have to drink ten gallons a day to get rid of it.

—BR—

We have received and tried to read a pamphlet by J. Scola entitled "The Revelation of Daniel and Four Dimensions." Don't bother to read it. If there is any such thing as "hokey" this is it. We can understand some things in Daniel, but this book—"Good night!"

—BR—

It is said that Catholics have nine daily papers in this country and 300 other periodicals. Christian Scientists have a daily paper, though they number a small fraction of the number of Baptists. We Baptists do not do ourselves proud in the support of the weekly religious paper.

—BR—

Mr. J. A. Giles a prohibitionist for forty years is sending out a U. S. flag about four by six inches on which are the words "Obey The Law." These are intended for stickers on windshields, sold at ten cents each, the profits to be used in the interest of prohibition. His address is 212 First National Bank Bldg., Macon, Ga.

—BR—

New Hebron, Miss., July 15.—Antioch Church in Lawrence County has just closed a good meeting. The attendance was above the average. Ten were baptized, one was added by letter. It was the writer's privilege to preach in this meeting. I am longing for a revival in all our churches.

B. E. Phillips.

—BR—

The Baptist Message of Louisiana says that a wet candidate has been brought out in Shreveport to run for Congress against the present incumbent who is dry. The only protection that

prohibitionists have now is to bring out dry candidates who will run against those who declare themselves against the Eighteenth Amendment.

—BR—

Just how rotten things are in New York is seen from the fact that a riot ensued when a liquor and gambling den was raided by policemen. The crowd resented the raid because they thought the police were prohibition officers, whereas they were not concerned about liquor but on other business.

—BR—

The Flowers family near Vaiden had a reunion last week with about 100 of the relatives present. The father of the family is 88 years old, and every year the family and friends gather to celebrate his anniversary. Among the well known members of this family are Mrs. J. R. Carter of Magnolia and Rev. Madison Flowers of Sumner.

—BR—

President Hoover is quoted as saying: "We will be unalterably opposed to any modification of the Volstead Law, opposed to repeal and everything else except to give the people the right to vote on the last issue. Until they have expressed their sentiment at the polls there will be no change in the administration's attitude on prohibition."

—BR—

We have just closed a great revival meeting in Gainesville, Miss. The preaching was done by Pastor Colter, from Poplarville, Miss., assisted by Bro. Mally, the pastor of Gainesville Church. There were eleven additions to the church. The church was greatly revived. May the Lord's blessings rest on our church and pastor.

Mrs. A. H. Miller.

—BR—

Secretary H. L. Martin is engaged this week in a meeting with the church at Flora which has begun well and will continue through July 20th. Some of God's choicest workers are in the Flora church and Dr. and Mrs. W. A. McComb, their devoted leaders, are held in tender affection. It is a joyous privilege to labor with them, and the prayers of God's people for the meeting will be deeply appreciated.—H.L.M.

—BR—

Each day is bringing in reports and remittances, large and small, from "Christian Education Day" in our Sunday Schools. If your church or school has not sent in its offering, or if you have delayed sending your personal gift, will you not mail them at once, clearly marked "For Christian Education," to Dr. R. B. Gunter, Baptist Building, Jackson? Every dollar will help, and the sooner it is sent in, the better.—H.L.M.

—BR—

The governments of the United States and Canada have signed an agreement for a waterway from the Great Lakes to the ocean through the St. Lawrence River, conditioned upon confirmation by the United States Senate and the Dominion parliament. It will take ten years to finish the project including a 27 foot channel, and will bring ocean going vessels to all the lake region of the United States, at a cost of \$543,000,000.

—BR—

Pastor A. W. Talbert reports a good meeting at Johnson Station thus: Rev. R. B. Patterson former pastor at Calhoun City did the preaching and brought us a series of heart searching messages which were so much appreciated, as well as enjoyed, that the church invited him back for another year. Prof. N. L. Walker led the singing who with his big bass voice and attractive personality did a good work. There were 4 additions to the church.

Prof. Oscar Autritt of Wesson is working in cooperation with The Baptist Record in arranging for a group of people to go to the Baptist World Alliance next year in Berlin, Germany. He will teach German to a class of men and women who are preparing to get the most of the trip to Berlin. He speaks German as a native of Germany. He will drill the members of the class beforehand and on the trip to Berlin. Those who receive this instruction will get more profit and pleasure from the trip.

—BR—

The Corona typewriter people recently manufactured about 200 machines on a silver chassis for window display, and these proved so attractive that more than a thousand of these "silver typewriters" have been sold at \$95 each. And still people tell us there is no money in the country! People will usually find money for what they really want—and want badly enough. The financial needs of our work in all its phases would easily be supplied if we really had enough religion.—H. L. M.

—BR—

The churches properly expect their ministers to turn their backs on the sources of wordly gain. The ministers who do this have reason to expect that their churches shall provide for the proper upkeep of themselves and their families while they serve. But ministers have a right to expect something more of their churches than merely their current support. Right-thinking ministers loathe the thought of abject dependency in their old age or physical disability. Is it too much to say that right-thinking churches should loathe the thought of permitting their ministers ever to experience the pangs of degrading dependency? Ministers and churches should avail themselves of the SERVICE ANNUITY now offered by the Relief and Annuity Board. For fuller information write Thos. J. Watts, Executive Secretary, Relief and Annuity Board, 1226 Athletic Club Building, Dallas, Texas.

—BR—

Dr. J. W. Porter of Lexington, Ky., has sold all his interest in The American Baptist and retires from editorial work. He remains in the pastorate. Dr. Porter has been editor of the Western Recorder and later of the American Baptist for many years, and is known all over America for his loyal advocacy of the Baptist faith. He is also an evangelist of unusual power. The American Baptist will be issued from Texarkana, Ark.-Tex., edited by J. T. Moore who is connected with the American Baptist Association as distinguished from the Southern Baptist Convention.

—BR—

Professor Albert Einstein, or "relativity" fame recently attended the International Disarmament Conference at Geneva, and is quoted in the New York Sun as saying, "Intelligence is not so important as character and will. There is plenty of intelligence at the arms conference, but little evidence of character." Unfortunately much of the world's education is provided for the mind alone and we are suffering the disastrous consequences. It is only where the character, the religious nature, is enriched and developed that education is truly worth while; it is for such "education of the whole man" that our Christian colleges make provision.—H. L. M.

—BR—

Rose Upton Bason says in the Religious Herald: "Before prohibition New York had eighty-seven miles of saloon fronts. Of her twenty-four aldermen, twelve were saloon-keepers and four saloon-controlled politicians. Of the 1,003 caucuses, both Republicans and Democratic, held in the city, 633 were held in saloons and nine-six next door to a saloon. During those halcyon days now longed for, every night 1,200 and 1,300 poor drunks, both men and women, were picked up by the Salvation Army. The average now is seven.

"Chicago had 7,000 saloons and 12,000 illegal joints, all going twenty-four hours a day 365 days a year. The Nineteenth Ward, one mile square, had 600 saloons; Clark Street deservedly was called the wickedest street in the world with its solid half-mile of saloons, gambling dens and dives."

Editorials

LIVING IN FAITH

Paul says in Galatians "What I am now living in the flesh, I live in faith, the faith of the Son of God who loved me and gave himself up for me." He is in the midst of a theological argument. He was generally in a theological argument. It was an age in which the religion of Jesus was new and it was in danger of being corrupted at its very base, in the very conception of the way in which one becomes a Christian and the way in which a Christian life must be lived. Not merely the sort of life we must live as Christians, but the way in which a Christian life becomes possible for us, the way in which the spirit and truth of Christ become active and dominant in us, making it possible to live the Christian life.

Some people of simple minds are accustomed to scorn a theological discussion as having no practical bearing on life, and being no important or necessary element in religion. They would put emphasis on "practical things" and not on matters theological. Paul was not this sort of a Christian. There were no Christians of this kind among those who wrote the New Testament or founded the first Christian Churches. To Paul there was an intimate and vital and inseparable connection between correct theological conceptions and the actual living of the Christian life. He believed that a true and accurate knowledge of the truth as it is in Jesus, including his atoning death was necessary to the existence of piety and the practice of righteousness. What would you think of a man today who claimed to be a practical electrician, but who scoffed at the principles and laws of production and transmission of the electric current? You would feel safer if he were confined in an institution for mentally diseased.

Now all of this has been said to get ready to understand what Paul meant when he wrote that the life which he now lived, he lived in faith, the faith of the Son of God. Faith in the Bible has two meanings; it refers to the body of truth which we teach, and it is the active, personal acceptance of that truth as embodied in Jesus, as the principle by which we live.

Paul speaks of this as "the faith of the Son of God." And here the old version is right and the new version is wrong. It is "the faith of the Son of God, and not 'faith in the Son of God.'" Faith in the Son of God is good, but that is not what he is talking about here. It is the faith which finds its full justification and all that needs to be believed in the person and teaching of Jesus the Son of God. He is himself the embodiment of the revelation of God. Jesus the Son of God, from Him comes all that we are to believe. Nothing less than the deity of Christ satisfies Paul's soul or can save a soul today. Anything short of this does not produce the fruits of righteousness in any life. Any professed Christian today who denies or questions the deity of Jesus, if he lives a moral life, is doing it on the momentum of a faith that is past.

Paul is not afraid to put this gospel of faith in Jesus to the test in his own experience and in his teaching. He had committed himself to it for life and eternity. There is no turning back. He knows this is the only hope of righteousness and anybody who turns away from faith in Christ as his only hope of righteousness is doomed to disappointment. He pleads with the Galatians to take no such step. He insists they are by faith to wait for the hope of righteousness. He says that is what he is doing. And he is not afraid to risk it. He is afraid to risk anything else. He says "I am not ashamed of the Gospel for it is the power of God unto salvation to every one that believeth."

And salvation here means not simply a saved soul but a saved life. It means not merely forgiveness and hope of heaven; but it means also

that this is the only way to produce righteous character and insure righteous conduct here and now. He says "The life which I now live in the flesh," his present attainment and all the energy for service come from his faith, his personal acceptance and appropriation of the truth of Christ.

You will find strength in repeating what you believe about Him as you talk to God. You may repeat the "Apostles Creed" or you may express one in your own words. But in some way you must make personal and vital your faith in the fundamental verities of the gospel, and like Paul be able to say, "What I now live in the flesh I live in faith, the faith of the Son of God."

—BR—

THE WAY, AND THE TRUTH, AND THE LIFE

—O—

Jesus said, "I am the Way, and the Truth, and the Life." He was led to say this by the question of Thomas who said, "Lord, we know not whither thou goest, and how can we know the way?" It was just the question Jesus wanted him to ask. Jesus had a way of provoking people to ask questions, and always welcomed them when they were asked sincerely. You can't teach anybody who is not awake, and if his mind is awake he will wish to ask questions. A question is a latchstring which opens the door to truth.

Jesus was on the point of leaving the disciples and He is preparing them for it. He says He is going away but they must not be distressed about it. Just trust in God and in Me and everything will work out right. He says He is going to prepare a place for them, and they will be coming along by and by, and they will be with Him. How shall they reach the place where He is going? They know the road.

But they can hardly take it in. So Thomas says, "Master, we do not know where you are going and how can we know the way?" The way? I am the way. You know me. They knew Him and yet they didn't know Him. He was too near to them for them to take Him in. He was too much, too great to be taken in at close range. If Jesus is the way then He is more than mortal man. No man could say, "I am the Way." A man might say I will show you the way, but no man could say I am the way. But Jesus said, "I am the Way."

He is the way to God. Men have been feeling after God if perhaps they might find Him. They have inquired the way to Him and have sought to come into contact with Him. All the philosophies have been men's efforts to reach God. All false religions have been an endeavor to restore contact with Him. The prophets of the Old Testament have told about Him, have pleaded with men to return to Him. All the law has served to show how we are severed from Him and the sacrifices have pointed the way to Him. But here is one who says, "I am the way." If men are ever to come to God, they must come this way. Jesus said, "No man cometh unto the Father but by Me." If we are ever to come to the place of rest, this is the way. If ever we attain to righteousness, this is the way. Look to Him; accept Him; follow Him.

But Jesus did not stop at this, He went on to say, "And the truth." The truth is the goal of men's search. There is nothing else worth while, nothing else worth striving for. "Wherefore do ye spend money for that which is not bread? and labor for that which satisfieth not? Incline your ear and come unto; hear and your soul shall live." "Buy the truth and sell it not." Jesus is the truth in that he is the object of the desire and search of the souls of men. He is the revelation of God, the unfolding of the hidden mysteries. Whatever may be known of God is seen in Him. And so when Philip says, "Lord, show us the Father," Jesus replies, "He that hath seen me hath seen the father. Believeth thou not that I am in the Father and the Father in me. The words that I say unto you I speak not from myself, but the Father abiding in me doeth His works." "If ye had known me, ye would have

known my Father also. From hence forth we know Him and have seen Him." All that we will ever know about God must come to us through Jesus Christ.

Jesus adds also, "And the Life." He is not only the way to God, and the revelation and embodiment of God; but He is also the life. By this He means that Christ dwelling in us is the source and spring of all spiritual life. His life is now our life. As Paul says, "It is no longer I that live, but Christ liveth in me; and the life which I now live in the flesh, I live by faith, the faith of the Son of God who loved me and gave himself for me." What this life means in the Christian today is shown in this same conversation of Jesus recorded in the fourteenth chapter of John. He says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto the Father. And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son."

Life is inward experience and growth and expansion of soul. It finds expression in works of grace and power, in conquests and in service. The life of Christ in His people will fill the earth with ministries of mercy and love, in victory over all that is false and hurtful. Life is the greatest force in the universe. Jesus says "I am the life."

—BR—

GODLY SORROW

—O—

Most Bible readers are familiar with Paul's reference to "Godly Sorrow," in 2 Corinthians 7:10, and most of us preachers have tried our hand at some time in preaching on this passage of Scripture. It is worthy of yet more careful study.

The word godly, or rather the word we translate by our word godly is not an adjective, but a prepositional phrase which some have translated according to God, or in reference to God. And so Paul's words would read, "Yes we're made sorry in reference to God. For sorrow with reference to God worketh repentance."

The meaning of it is that God is the one about whom we are thinking and with whom we are dealing. Our conduct must be revived in the light of His presence and His Will. It must be measured by His standard. We are to be satisfied with it or distressed about it according to whether or not it measures up to His will. Sorrow with reference to God, or according to God, is distress that we have failed to meet the requirements of His holy law, that we have offended against Him, that we have grieved Him at His heart.

There are other kinds of sorrow to be sure. We may be sorry that we have failed to meet the expectation of our friends. Or that we have offended against public decency and the opinions of men. Or that we have made fools of ourselves. Or that we have gotten ourselves into trouble; or that we have incurred certain penalties, that we stand condemned and are certain to be punished. Some people are sorry they have been discovered, mortified, chagrined, humiliated by exposure.

Against all such as these Paul speaks of godly sorrow as that which comes from seeing that we have wronged the best Friend we have, the Holy God, who created us and has the right to direct us. We have fallen short of the glory of God. This was brought about in the case of the Corinthians by Paul's first letter to them in which he points out how they have departed from the will of God. They were having partisan strife; they were harboring in the church a young man guilty of the grossest immorality; they were fighting one another in the courts of law; they were living and acting without consideration of the effect of their conduct on one another. Paul points out their sin. And the Holy Spirit accompanied his witness. A revolution was wrought in their whole feeling and attitude. They saw now how this appeared in the sight of God. They were mightily and deeply stirred. Notice how Paul describes the agitation produced in their minds,

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Convention Board Department

R. B. GUNTER, Corresponding Secretary

THE BAPTIST RECORD

We are in the revival meeting season of the year. During these meetings concerted effort should be put forth to obtain the largest number of new subscriptions to the paper. It is impossible to interest our people as they should be interested unless they continue to inform themselves. The information which they need cannot be obtained unless they read our State Paper.

The reading of the paper will increase interest in both our agencies and our institutions. Subscribing to the paper will relieve the financial stress of the paper through payment of subscription. The reading of the paper will result in increased contributions to the work of the Kingdom.

The following statement was recently made: "The Convention Board has had to take care of the loss sustained by the Baptist Record each year." This is not true. For the first seven years of the present Corresponding Secretary's administration, the business management of the paper was in his hands. During the entire period the paper made a profit of about \$1,400.00, after having paid expenses. At the end of the seven years, the Editor was made Business Manager. The Convention consented to reducing the subscription price to \$1.00 where the churches would place the paper into ninety per cent of the homes of the resident membership. The Convention anticipated a loss when they agreed to reduce the price; hoping, however, to increase the circulation and thereby increase interest in Kingdom work, and incidentally to increase contributions. Since that time the paper has suffered a loss every year. The Convention, however, provided that the loss should be cared for out of Cooperative Program receipts. This has been done.

1109 CHURCHES MAKING NO CONTRIBUTION TO BUDGET OR DESIGNATED OBJECTS DURING JUNE, 1932

Alcorn County

Antioch	E. Strickland, Belmont
Bethlehem	A. L. Spencer, Walnut
Brush Creek	Joe Franks, Wenasoga
Corinth Tate	
Cane Creek	J. O. Guntharp, Rienzi
Fairhaven	
Glendale	M. C. Rowland, Burnsville
Hinkle Creek	G. M. Savage, Jackson, Tenn.
Jacinto	C. C. Perry, Glens
Kossuth	R. L. Ray, Walnut
Kemps Chapel	J. O. Guntharp, Rienzi
Lone Oak	Joe Franks, Wenasoga
Love Joy	
Liberty Hill	M. C. Rowlands, Burnsville
Mays Creek	J. H. Adams, Rienzi
Rienzi	J. O. Guntharp, Rienzi
Shiloh	J. H. Franks, Ramer, Tenn.
Tishomingo Chapel	M. C. Rowland, Burnsville
Tusculum	
Union	B. L. Crawford, Baldwin
West Corinth	Raymond Butler, Corinth

Benton County

Ashland	F. Z. Huffstatler, Myrtle
Canaan	W. B. May, Ashland
Curtis Creek	O. B. Renick, Hickory Flat
Bluff Springs	W. B. May, Ashland
Flat Rock	G. W. Wages, Blue Mountain
Hamilton	J. L. Courson, Ashland
Lone Oak	J. H. Gadd, Blue Mountain
Pleasant Hill	W. B. May, Ashland

Bolivar County

Benoit	J. E. Kinsey, Merigold
Boyle	F. J. Chastain, Shaw
Merigold	J. E. Kinsey, Merigold
Morris Chapel	A. L. McKnight, Cleveland RFD
Shelby	Jewel Burson, Shelby

Calhoun County

Antioch (Cal.)	S. E. Carter, Slate Springs
Antioch (La.)	A. N. Hill, Paris
Banner	H. E. Hollingsworth, Pine Valley
Bethel	
Bethany	J. B. Middleton, Eupora
Bentley	E. E. Lunceford, Slate Springs
Big Creek	Harvey Gray, Grenada
Bruce	S. P. Andrews, Houlika
Concord	W. H. McPhail, Slate Springs
College	D. J. Crumby, Hohenlinden
Derma	Rev. Lewis, Derma
Duncan Hill	W. W. Simpson, Calhoun City
Drivers Flat	C. T. Smittz, Water Valley
Ellard	E. T. Putnam, Derma
Gaston Springs	J. H. McGregor, Pittsboro
Lantrip	L. F. Dorroh, Slate Springs
Macedonia	L. F. Dorroh, Slate Springs
Meridian	E. T. Putnam, Derma

In our judgment the Baptist Record would not suffer because of a subscription price of \$2.00. The paper is worth that much to any reader. It has not suffered because of price paid for printing as can be seen from the receipts up to the time of the change in price. The paper suffers because we are unable to make it attractive to a sufficient number of subscribers. We do our best, but we acknowledge our failure. The circulation has declined to less than 5,000, whereas ten years ago it was more than 10,000. We say the \$2.00 rate is not what causes the paper to suffer; neither the cost of printing. People still pay high prices for amusements. They pay high prices for athletic games. They pay high prices for other things which are really not necessities. They do this because they want them. If someone will tell us how to make the paper so that it will appeal to more of our membership, a valuable service will be rendered; provided that necessary appealing element is conducive to Christian character. Tobacco factories still make their millions with high priced tobacco. People who drank whiskey did not quit buying when the price went to the top. The Baptist Record could now pay expenses, if each subscriber would pay \$2.00 a year, and the circulation stand at half what it was ten years ago.

But by all means during the revival season let us endeavor to push the subscription in order that the circulation may be increased. Many people who do not take the paper would like to read it could they only become acquainted with its contents. We admit that the contents do not appeal to some people. But many others would find food for the soul if only those of influence in the churches would acquaint them with the facts contained.

Midway	M. C. Putman, Houston
Mt. Moriah	A. F. Brasier, Sarepta
Mt. Tabor	Joel Dorroh, Slate Springs
New Liberty	J. H. McGregor, Pittsboro
New Providence	S. E. Carter, Slate Springs
Old Town	L. F. Dorroh, Slate Springs
Parker	W. H. McPhail, Slate Springs
Pilgrims Rest	J. H. McGregor, Pittsboro
Poplar Springs	J. H. McGregor, Pittsboro
Rocky Mount	A. F. Brasier, Sarepta
Sarepta	
Shiloh	L. J. Crumby, Mathiston
Spring Creek	A. N. Hill, Water Valley
Union Grove	A. Bullard, Sarepta
Turkey Creek	H. E. Hollingsworth, Pine Valley
Vardaman	H. M. Collins, Van Vleet

Carroll County

Calvary	L. J. Lott, Grenada R 1
Centerville	J. M. Corley, McCarley
Coila	L. F. Fowler, Greenwood R 1
Harmony	L. D. Sellers, Carrollton
Hickory Grove	J. W. Maddox, Greenwood
Liberty	L. F. Fowler, Greenwood R 1
Mt. Pisgah	L. D. Sellers, Carrollton R 2
McCarley	G. W. Riley, Clinton
New Behel	J. M. Corley, McCarley
New Jerusalem	L. J. Lott, Grenada R 1
New Salem	L. F. Metts, Goodman
New Shiloh	L. D. Wood, Clinton
Poplar Springs	J. M. Corley, McCarley
Vaiden	

Chickasaw County

Amity	H. M. Collins, Van Vleet
Arbor Grove	W. C. Stewart, Houston
Bethel	M. C. Putman, Houston
Buena Vista	H. M. Collins, Van Vleet
Center Hill	
Egypt	H. M. Collins, Van Vleet
Friendship	M. C. Putman, Houston
Houlika	S. P. Andrews, Houlika
Mt. Olive	W. C. Ballard, Okolona
Okolona	L. C. Riley, Okolona
Parkersburg	M. C. Putman, Houston
Pleasant Grove	E. T. Putnam, Derma
Pleasant Ridge	T. H. Winter, Algoma
Shiloh	L. C. Riley, Okolona
Van Vleet	L. C. Riley, Okolona

Choctaw County

Ackerman	D. L. Hill, Ackerman
Bethany	W. C. Kitchens, Fern Springs
Blythe Creek	H. M. Whitten, Ackerman
Bluff Springs	E. Z. Crick, Reform
Chester	J. B. Middleton, Eupora
Crape Creek	
Ebenezer	J. L. Smith, Winona
Fellowship	S. P. Andrews, Houlika
Fentress	D. L. Hill, Ackerman
French Camp	
McCurtains Creek	
Mt. Moriah	Rev. Angle, French Camp RFD
Mt. Pisgah	E. Z. Crick, Reform

(Continued on Page 14)

2 Cor. 7:11 ff: "What earnest care," "What indignation," "What fear," "What longing, what zeal, what avenging." These were the result of his rebuke and the symptoms of this godly sorrow.

And he says the sorrow in relation to God worked repentance. Repentance is a changed attitude toward God. It is facing about with reference to God. No longer indifferent to Him, or fleeing from Him or disobedient to Him. From henceforth all is submission to Him. Life is lived with reference to Him and in obedience to Him. We no longer ignore Him or resist Him. Repentance is "toward God." It is a change of the life in view of His will, and henceforth our faces are toward Him instead of away from Him.

—BR—

Miss Bell Kearney, Chairman for Mississippi of the National Womens Democratic Law Enforcement League, very properly criticises Mrs. D. H. Foresman for her aligning herself with the anti-prohibition forces. Mrs. Foresman is president of the Mississippi Federation of Womens Clubs and now becomes State Chairman for Mississippi "Womens Organization for prohibition Reform." The women in the federation of clubs should see that her resignation is handed her. Here is a part of what Miss Kearney says in her open letter. "Your announcement of acceptance of the position of state chairman for Mississippi of the Women's Organization for Prohibition Reform came as a shock to the patriotic citizenry of this state. Mississippi is a Christian commonwealth composed of prohibitionists. Probably you have not lived long enough here to have learned that truth. By allying yourself with a wet organization whose object is to work for repeal of the 18th amendment to the Federal Constitution, the bulwark of our American liberty, you have insulted the holiest ideals of the women of your adopted state who have crowned you with honor. Your attack upon violation of the prohibition law proves you to be a traitor. You know perfectly well that the anti-liquor law is as well enforced as any other law. You are a plain every-day wet, Mrs. Foresman, disseminating wet propaganda. As a woman Democrat, who places principle and the well-being of her country above all else, I repudiate you and the organization of Mrs. Charles Sabin. She is regarded as the most outstanding woman-wet in the United States."

—BR—

HILLMAN COLLEGE

If there is ever a time in a girl's life when she needs the personal care for which Hillman is noted, it is during her first year away from home in college. Most colleges now offer credits which are acceptable, but Hillman offers credits plus many things which can not be valued in terms of money. Clinton, with Mississippi College, for young men and Hillman for young women, is a Baptist educational center where students have ideal social advantages and unsurpassed opportunities to come in contact with outstanding denominational leaders, and with those who will soon be leaders in church and state. Hillman, the oldest and one of the least expensive colleges for girls in the state, offers new homes for students and advantages in many lines which are unusual. For information write

M. P. L. Berry, President, Clinton, Mississippi.

—BR—

(Continued from Page 8)

I believe with all my heart that the Highway to Victory is Prayer—Oh will you not pray with us that we may reap an abundant harvest of precious souls on this Tsining field? Our heart's desire for these people is that they may be saved. Hold on in prayer with us to that end, will you?

May the God of Peace fill you with His blessed Spirit and use you abundantly in the Home Land.

Yours for Him,
Martha Linda Franks.

Address: Miss Martha Franks, Tsining, Sung, China. Postage on letters to China: 5c for first ounce or fraction thereof; 3c for each additional ounce or fraction.

A VIRILE CURRENT LITERATURE OUR GREATEST NEED

William James Robinson, A.M., D.D.

Whatever my judgment is worth I will take its full value on the truthfulness of my caption. The ones among us who are doing the most to advance the cause of the Lord Jesus Christ are our interested readers. And current literature, having to deal with immediate interests is our most important literature. Therefore, the better it is the more informing, the most forceful, the more attractive, the more appealing, the more good it will do.

Every large and powerful group among us is noted for the quantity and forcefulness of its current literature. Few outstanding leaders are needed by any group. But they must know the present needs of their people, be able to approximately forecast future conditions, and convince the masses of the wisdom of their judgment. To do this most effectually they must produce a literature that will carry their messages to the people. The vast majority of any group will follow the man that convinces them that he is worthy of their confidence. Conviction must precede any definite, persistent, forceful action.

It has been a deep and abiding conviction with me through the years that excellent Baptist weeklies are our greatest possible agencies for developing the latent resources of our people. The papers must be great before we can hope for any remarkable results. Our great preachers, as worthful as they are can never make us a great people. They are too few and their influence is confined to a very limited number. To develop enough really forceful preachers to make us the mighty people we are capable of being is unthinkable. But if we would concentrate on making great Baptist weeklies — papers that would reach vast multitudes—we could easily do it.

Christianity is primarily a condition of the heart—its attitude toward God. Great religious literature must appeal to the hearts of the people. It must stir their emotions. It must have in it what fiction writers call "human interest". The messages of all preachers, who are noted for attracting and swaying great multitudes, are noted also for their "human interest" appeals. Wesley, Whitfield, Spurgeon, Talmadge, Moody, Sam Jones, Truett, Billy Sunday and every other man who has reached the masses has used this form of appeal.

Barring technical and distinctly professional literature about ninety per cent of all that is read is fiction—"human interest" literature. We need to learn that the truth can be told as accurately, and much more forcibly, in story form than it can in scientifically correct statements of facts. "Pilgrim's Progress" is pure fiction, but is the most popular, helpful and forceful book ever written by an uninspired man. "In His Steps," a modern piece of fiction, is possibly the next most widely read book. These books have messages, facts, presented in the form that appeals to the hearts of the people. Getting the message into the hearts of the people, and not the form of literature, is the matter of chief importance.

Our denominational schools, seminaries, editors and publishers should encourage religious short story writing. Full length religious doctrinal novels played a great role in our denominational life a generation ago. There is a great field for them now.

It is more important that Christians be great in heart and character than in intellect—all three are desirable. Soil must be adapted to the crop it is to produce. Rice will not grow in a soil, regardless of its chemical composition, that is noted for its dryness. It follows, then, as night the day, that our literature must make a definite, forceful, religious appeal to the hearts of our people to get results commensurate with their possibilities.

Our literature should magnify the Bible, striv-

ing to give to it the place of preeminence it merits in every home. Wherever the Bible is rightfully honored great character values are received in abundance; but when a family neglects it correspondingly great losses are sustained.

All greatness rests on fundamental principles. A mastery of the elementary principles of mathematics must precede greatness as a mathematician. Our people must know, and believe, and be governed by the great doctrine of the Bible in order to be truly great Christians. We must have forceful periodicals in order to properly indoctrinate our people.

A great people makes notable history. And the reading of epoch making deeds inspires the reader to undertake great exploits. We have a history that abounds with incidents of the noblest heroism, and is rich in the records of martyrs who esteemed faithfulness more valuable than life. Our current literature should abound with inspiring narratives of our heroes. Many of our better informed people do not seem to know that we are truly a historic people and reach back in unbroken succession to the apostles.

Fragrance and color add much to the attractiveness of flowers. Devotional articles, rich in spiritual values and soul satisfying, are indispensable in a well rounded religious weekly. It is just as important to feed the deep emotions of the soul as it is to nourish the body. An undernourished man is incapable of competing with a well nourished one. Many of our people are unfruitful because they are spiritually undernourished. The heart must be fervent before it can be aroused to noble needs.

General information, regarding the work of our denomination should be adequately, attractively and forcibly put before our people. It will inspire them to know they are a part of a large body that is doing great things. Do this in such a manner as to indirectly appeal to their better impulses, rather than directly, and the results will be satisfactory. "Surely in vain the net is spread in the sight of any bird." Prov. 1:17.

Our weekly periodicals should publish the valuable religious news. To be of value, as news, an event must be out of the ordinary and of interest to a large percent of the readers of the periodical. Much that is published as news has little local interest and makes no general appeal whatever.

Our papers should unquestionably deal with all moral issues, regardless of who is involved, according to the teachings of the Bible. No man ceases to be a citizen because he becomes a minister, or an editor of a religious paper, neither is he excused from the responsibilities of citizenship on these grounds. Our editors should strive to be spokesmen for God on all moral issues.

Let our influential, consecrated, men and women concentrate on making a great Baptist weekly in each state and it can be done. To succeed work must be done on two lines: (1) Make a paper worthwhile; (2) Then push the circulation until it reaches a very large number of families. Whoever induces a family to read a good religious paper is conferring upon that home an unspeakable favor. Wise pastors and deacons will strive to lead their people to read wisely.

A truly virile denominational literature will not only support and strengthen every denominational interest, but it will cultivate and nurture the moral and spiritual interests of all of its readers. Every family can not have a highly capable minister, but we could make it possible for each family to read a great Christian weekly. A few devoted men could make a great paper and it in turn would make a great people. By the grace of God let us arise and do it for His glory.

In one thing some of our churches are making a mistake, in not asking a preacher to help them in a meeting for fear the preacher will not be satisfied with the offering. This is an unjust reflection on the preachers. A preacher who is not willing to preach without pay isn't fit to preach.

WHAT CAN THE DRYS DO?

A wet declaration in a national political party platform is worth the paper on which it is written and nothing more.

It is not legally binding and it has no moral authority, for the simple reason that a party convention strays far beyond its sphere of representation in declaring itself upon a question which is a matter of conscience.

A political convention might just as well try to compel adherence to a particular form of religious worship as to attempt to coerce free American citizens in regard to the liquor issue.

There are only four men in this Republic who are bound by the Democratic and Republican platforms. They are the Presidential and Vice-Presidential Candidates. Even upon them the bonds rest lightly, inasmuch as these conventions were mob-dominated, so much that debate was made almost impossible, and orderly transaction of business out of the question. Those party platforms cannot bind the Judicial Department of our government; no judge will change his decision because of the hysteria and clamour that was heard at Chicago. The Legislative Department is not bound. No Senator or Congressman worthy of trust will repudiate his obligation to his constituency and his own pledged promise to stand for the Eighteenth Amendment and the Volstead Act because his party platform bound over a President. A Senator makes his own platform, a Congressman makes his own promises, the members of the state legislatures go out and promise their people that if elected they will do and not do certain things. These pledges to the voters are the supreme obligations, therefore, the duty of the drys is clear.

What should dry Democrats and Republicans do? Vote for candidates for Congress who believe in the prohibition Amendment and who will sustain it in all needed legislation. What shall dry candidates for office do? Run on their own prohibition planks.

In the case of the Democrats, these candidates have the high precedent of the action taken by Mr. Al Smith in 1928, although Mr. Smith did not have the excuse that the Democratic party had attempted to coerce him in matter of principle, for the Democratic plank was for law enforcement only.

As for the Presidential candidates they need to answer satisfactorily these questions:

Will you enforce the law?

Will you appoint honest, courageous men to administer the law?

Will you name judges and other appointees in whom the people will be justified in having faith? In other words, "Will you hold true to your oath of office?" If so, you may well leave the question of the law to Congress, which has the duty under the Constitution to deal with it—Methodist Clip-sheet.

WHY NOT CHRISTIAN EDUCATION FOR ALL THE PEOPLE?

By L. L. Carpenter, Head of Dept. of Religion, Limestone College, Gaffney, S. C.

The greatest single need for Southern Baptists is the training and enlistment of all our people, and the reaching of the 16,000,000 others who rightfully belong to our Baptist constituency in the South. We need to preach far and wide, and hold all the revival meetings we can, but along with this must go a serious and enthusiastic effort to train and enlist those who may be reached.

There is no conflict between evangelism and religious education. In fact they are two sides of the same thing, or rather two different methods for accomplishing the same great purpose. To set Christian education over against evangelism is not only misleading; it is tragic. Evangelism, if properly understood, is the great purpose of the whole Christian program; and it is promoted by various methods: personal work and witnessing, teaching, preaching, revivalism, etc. And the Spirit of God may be in one as much as the

other! It is selfish egotism for a revivalist to deny the presence of the Spirit of God in the work of the teacher and assume a monopoly of the Spirit for his own work. The great purpose of religious education for the masses is to so teach the Bible and the message of the Christian religion that boys and girls, and men and women, will learn, accept, and live this message. "All evangelism to be finally effective must be educational; any educational plan or effort must be evangelistic to be Christian. The two are as inseparable as the two sides of one board." (Seldon L. Roberts, "Teaching in the Church School," p. 129).

We must think of "Christian education" in broader terms than heretofore. As Southern Baptists we limit the term to our Christian schools and colleges, which include not only religious education in the strict sense of the word but general education as well, and this education is provided for the favored few who may attend these institutions. The value of this work cannot be over-estimated, for here we are training the leaders and setting the pace for a Christian emphasis in all education. But we must give more emphasis to the Christian education of the masses of the people all the way "from the cradle to the grave." The term "Christian education" should include all the educational agencies of the local churches as well as our schools, colleges and seminaries. Thus we have a system of Christian education all the way from the kindergarten through the university; and this will be a unified "system" just as truly as the state system.

Of course it does not matter what terms we use, provided we understand the sense in which we use the terms, and provided also that we have the things for which the terms stand. The term "religious education" has come into general use as referring to the definite and specific education of all our people in religion, and that especially as provided for the masses of the people through the educational agencies of the local churches and the denominations,—for instance, through the Sunday School, Daily Vacation Bible School, etc. For the support of this phase of our work we need an aroused denominational and public conscience, and a new emphasis, if we are to build a Christian civilization and bring in the kingdom of God.

In the broader and richer sense of the term then, why not have "Christian education" for all our people? Dr. J. M. Dawson, reporting the recent meeting of the Southern Baptist Convention for The Christian Century, writes his last paragraph on the topic, "Education loses." Well, we may have our times of "depression" and even retrenchment in Christian education, but in the sense in which we are writing about it we shall march forward eventually into a new day and a new emphasis, for we must educate or die, and this is a task which will never be completed until Jesus comes again!

Then why do we not as a denomination, and through our local churches, move forward into a bigger and better program for providing Christian education for all our people? There are a good many causes, but I can only mention a few leading ones. First, because we have not seen the need and caught the vision. The purpose of this paper is to try to give us a new point of view and a new emphasis. Second, the lack of trained workers. Here our colleges and seminaries can render, and are rendering, a great service in sending out into the work of our churches men and women who have caught the vision and who are trained for the task. Third, the task of adequate financial support. We really do not take our educational work very seriously but still spend our pennies on this great, vital task, while our dollars go elsewhere. And, fourth, the difficulty of reaching the people. We must "go out into the highways and hedges, and constrain them to come in." Trained and consecrated leaders, with adequate financial support, will more and more rise to the challenge and opportunity of this task. It is estimated that there are 16,000,000 people in the South who came under our Bap-

tist influence and responsibility who have not yet been reached for any kind of definite religious instruction and guidance through our churches. What a host of unreached possibilities! And we must "seek the last one," in the very spirit of Christ himself!

We must, and we shall, have a better vision, and a more adequate program. The teaching method is central in the promotion of the Christian religion. It has been from the beginning and always will be. Jesus himself was the "Master Teacher," and every true disciple of His has been a witness (which really means a teacher) from that day until this. At the heart of the Great Commission is the teaching method, for "make disciples" and "teaching" are both educational terms, with emphasis on the educational method. And so we must pray and work not only to provide real Christian education for "all the children of all the people," but for all the people as well, till Christ comes again and His Kingdom prevails in all the earth.

"I SHALL BE SATISFIED"

By H. H. Smith

When our thoughts turn to the glorious life beyond the grave, let us recall the words of the seer of Patmos: "And I heard a great voice out of the throne saying, 'Behold, the tabernacle of God is with men, and He shall dwell with them, and be their God; and God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; for the first things are passed away.' And He that sitteth on the throne said, 'Behold, I make all things new.' And he said, 'write, for these words are faithful and true!' And He said unto me, 'They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.' The authorized version reads: 'He that overcometh shall inherit all things.' But the sense is the same, for to inherit "these things" means to inherit all the blessings just named, and these include everything that is necessary for the happiness of the human soul.

The Christian thinks of heaven, reads of heaven, dreams of heaven, but God in His wisdom has not seen fit to reveal to us fully just what that life is. Perhaps it would be impossible for Him to do so while we still dwell in the flesh. But we may comfort and cheer ourselves with this thought: Heaven will mean to us the full satisfaction of all our desires. "We shall inherit all things." Some long to be released from physical infirmity, and they shall be: "There shall be no more pain." When Robert Hall, the great London preacher, whose body was continually racked with pain, was asked his idea of heaven, he replied: "My idea of heaven is rest, rest." We all long to be wholly delivered from sin and serve God perfectly, and we shall have this yearning satisfied, for no sin can mar that life. We long to draw nigh to the blessed Savior and look upon Him who has redeemed us and saved us, and so we shall, for we shall "see Him as He is." We cannot pierce the veil and see what God has prepared for those who love and serve Him, but we can comfort ourselves with this Scriptural thought: Heaven will mean that nothing will be lacking for our complete happiness. Here we can anchor our hopes with peace and joy, and with perfect trust and contentment await that hour when "this mortal shall put on immortality." A few lines from one of Horatius Bonar's poems are impressively appropriate:

"When I shall awake in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

"When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,



Dr. William James ROBINSON

Says

"Give thanks unto the Lord, call upon His name, make known His deeds among the people." I Chr. 16:8.

Thanksgiving reveals an humble, gracious and grateful spirit. When we are thankful our souls overflow with gladness. No one can be so overwhelmed with adversity that he has nothing left to be thankful for. God's grace is always rich unto all that call upon Him and His mercy endureth forever. The habit of thanksgiving will sweeten the bitterest experience and make the darkest night radiant with hope.

Calling fervently upon the name of the Lord should be a cheerful and habitual exercise. It will brighten our faces, sweeten our characters and make us winsome as color, form and fragrance do the rose; and bring us into a blessed fellowship with God that will make us victors in every trial. Not to call upon him is to invite bitter adversity.

By making known His deeds among the people we become messengers of hope that will cause dead souls to live anew.

Word Pictures in the New Testament by Archibald Thomas Robertson, D.D., L.L.D., Litt.D. Professor of Interpretation of New Testament Greek. The Southern Baptist Theological Seminary, Louisville, Ky.

Volume V.

The Fourth Gospel and The Epistle to the Hebrews
Sunday School Board of the Southern Baptist Convention, Publishers, Nashville, Tenn.
\$3.50 Per Volume

This is next to the last volume of Dr. Robertson's scholarly, illuminating and pungent work on Word Pictures in the New Testament. This fifth volume of the series keeps the standard of pictorial interpretation at record height. One who would make the most of his New Testament studies should have this entire series in his library and use it.

—Byron H. DeMent.

MUSINGS OF A CHUMP

A good laugh is a good medicine. I am laughing and fattening. The "wets" say: "Prohibition enforcement costs the country billions of dollars." Col. Amos W. W. Woodcock says "the total cost of enforcement 1920 to 1931 was \$284,156,524; collections from fines and penalties, and revenues from taxes on lawful and distilled and fermented liquors, \$548,588,884. The net is a balance in favor of the Government of \$264,432,260." Billions and millions! Well, what is the difference? Who cares any way? A little thing like that—just a trifle. Suppose it did cost billions annually the "wets" are to blame. They are the ones enforcement works on. Let every one go "dry" and stop this hullabaloo and ballahoo. The "wets" say they can get all the liquor they want. Then why do they want more? They have boozeitis—water on the brain—is their trouble.

Yours truly,

A. Chump.

At its last commencement Wooster College, Ohio, conferred a doctor's degree, L. H. D., upon Mrs. Herbert Hoover as "a typical American wife and mother."—H. L. M.

And find how faithful Thou to me has proved,
I shall be satisfied.

"When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him with the everlasting hymn,
I shall be satisfied."

—Ashland, Va.

Mississippi Woman's Missionary Union

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We have had several inquiries about a text book on State Missions. We have one in the hands of the printer that is to be released about August 1st. The title is "State Missions Then and Now," the price is 25c. A free copy will be sent to the President of each W. M. S. and Y. W. A. Counselor. The programs for our State Mission Week of Prayer will be based on the material found in this booklet. Certainly you can pray more intelligently for State Missions and be ready to give more sacrificially after the study of this booklet.

—O—

Tsining, S'ung.

Dear Friends:

It seems impossible that I have been back six weeks. . . quite long enough to forget those seasick days of travel! The many golden memories of furlough are safely stored away in memories' treasure chest and are taken out almost daily to delight in. I do thank you every one ever so much for all you did to make my furlough such a blessed one.

I have come back to Shantung in the midst of a gracious revival. How wonderful it is to see how the Lord has worked here in the past year. It has been one of the leanest years financially, but the richest spiritually that many of us have ever seen. There has been a mighty outpouring of the Holy Spirit in most of our North China stations. Pingtu and Hwanghsien seem to be the centers of the flood but Tsining has come in for a share too and we believe that our drops are going to be increased into showers. A letter received here a few days ago from a Chinese brother in Pingtu tells of one of his country trips—twenty- thirty, forty, sixty being saved in the different villages and many being filled with the Spirit. I went to Hwanghsien for a few days and felt it was good to be there. Such prayer meetings! Such love for the unsaved! Such fellowship in the Lord! When I left China there were only six or eight students in the Seminary in Hwanghsien—now there are forty young people there preparing themselves for the reaping in these whitened harvest fields. It was my joy to be in several of their prayer meetings and I was never more conscious of God's presence.

I am safely and comfortably settled down in my own little home and am having a delightful time at "playing house." My three rooms and store room are furnished throughout in period furniture. Some of it is the "Queen Lila" period relics of the sojourn of dear Lila Watson in Tsining. Other periods represented are "The Field," "The Littlejohn" etc. A Watson dresser with the mirror taken off makes an excellent buffet, a cot with some bright pillows makes a wonderful davenport and day bed. I forgot the dining-living room has five windows and only prepared curtains for three but an extra curtain donated cut in two with a little lace on the end to make it just the right length takes care of the two extra windows and leaves plenty of sunshine space. The rats have eaten rows of holes down the entire length of the new ceiling paper but we will know to put some arsenic in the next paste. The unpainted floors will be varnished and "rugged" gradually. The walls are nice and fresh and with a few homeside pictures, a quantity of flowers from the Conelly garden and a few extra dashes here and there my little home is very cozy and fairly attractive. I am near enough to my wonderful neighbors, the Conellys, to use such necessities as their piano and bath

Our Young People's Column

"THE MASTER IS COME AND CALLETH FOR THEE."

On Broadway in Louisville, Ky., there is a big red electric sign that flashes on and off, bearing these words, "Good Year", "Good Year", "Good Year." One night something was wrong with the circuit in the big Y and the sign was flashing "Good Ear", "Good Ear", "Good Ear."

In music a person has a "good ear" if he can hear a melody and reproduce it or give the definite pitch of a tone without an instrument. What does it mean for a Christian to have a "good ear?" Does it not mean that one can hear a message from Christ and reproduce it in his life? One who can hear the voice of God and know what He is saying?

"The Master is come and calleth for thee." Are you in tune? Can you hear His call? Can I? We hear much about fine arts today, but one art that is sadly neglected and the only one that can be mastered by all, is "The Art of Listening." Would that we might develop such an art. Practice makes perfect. We learn to do many things in life. How about learning to listen? Let us begin now to think on this—learning and listening.

On the Mount of transfiguration Peter wanted to build three tabernacles saying to Jesus, "One for thee, one for Moses and one for Elias." While he yet spoke, behold a voice out of the cloud which said, "This is my beloved Son; hear ye Him." God was a jealous God. He did not want Peter to put Moses and Elias on the same plane with Jesus Christ. He was of greatest importance. He had the final authority and was the Word, "Hear ye Him."

This same exhortation comes today. "The Master is come and calleth for thee." "Hear ye Him," as He says:

"Come unto me all ye that are weary and heavy laden and I will give you rest."

"I am the Way, the Truth and the Life."

"Blessed are the pure in heart for they shall see God."

"I am the vine ye are the branches. Herein is my Father glorified, that ye bear much fruit."

"Ye are my witnesses."

Ask and it shall be given; seek and ye shall find, knock and it shall be opened unto you."

"Seek ye first the Kingdom of God."

"Ye are the light of the world."

"The field is the world."

"Pray ye."

"Go ye."

"Hear Ye Him."

tub. An old copper chafing dish with six copper plates brightly polished by my faithful Chinese boy lends an air of real elegance to my house and a blue vase purchased on the street for less than twenty cents with a Japanese parchment shade makes a very beautiful lamp for my desk. My only need and desire is a co-worker—when will she come? ? ? ? ?

I returned Monday from my first country trip. Mr. Conelly took Pastor Wang (Sue's brother) and me out to a village in the "North country" and we were there several days. He had good crowds but there was not much evidence of a deep work of conviction. How I did miss Sue on this trip. I am beginning to realize that she is really not here—somehow I've been expecting her to come in any minute. Everywhere the people speak so beautifully of her and her fruits are to be found in every corner of our field where she has been. The people in these country villages are poor past description. In this village where we stayed many people have nothing to eat but the leaves of trees and a little soup. I went to see a woman whose face was so swollen from eating leaves that her eyes were entirely closed. Her one and only chicken had disappeared that day and the distracted daughter-in-law was searching for it everywhere—it never came back. The loss was to her as great as a fine cow would be to you or me. She was very ugly to the daughter-in-law about it and told her if she didn't find it she could just go and die. Another neighbor's daughter-in-law attempted to end her wretched life while we were there by jumping in the well. The water was shallow so her life was spared. I can think of nothing worse outside of hell than the life of some heathen women.

After a few days in this village we went to Yuan Twang, a village in the "east country." It was to this village that Sue and I made our first country trip and it holds a very dear place in my heart. It was a joy to see the few women there who have tasted Grace—How I do love them! We had good meetings there and saw some real conviction for sin and the beginning of a real awakening in that place. I have been especially interested in a Mrs. Lee there, the wife of a Christian man. She was rather hard when we were there before but she has passed through some deep waters this past year that made her glad to receive us. Her husband died several months ago and a month after his death her oldest daughter, a girl of about seventeen, was kidnapped. Mrs. Lee recognized one of the kidnapers as a neighbor's son and they were able to get the girl back in a day or two but she killed herself soon after she came home. Mrs. Lee realizes that she has sinned against God these many years and I believe she is very near the Kingdom. She is a very intelligent, capable woman and I do covet her for the Lord. The last morning we were there she came with a large kerchief full of hot hard boiled eggs for me and one for Mr. Conelly. Please pray for her and the seven children left. They are not as poor as most of the people here.

Mr. and Mrs. Conelly and Pastor Wang have gone to the West country for a week or ten days. For the first time I am left alone on the compound—the two boys, Stockwell and Billy, are here and the Chinese workers, but I feel very small being the only white face on the compound—except the children.

The old postman has just come in with American mail! Thrills!

(Continued on Page 5)

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East Mississippi Department

By R. L. BRELAND

FOND REMEMBRANCES

For two short years it was this
writer's pleasant privilege to be the
pastor of Bay Springs Baptist
Church. His short stay here was one
of pleasantness and joy. Some of
the chosen of the Lord were there.
Time will never efface from mind's
trestle-board the memories of those
good men and women. They are too
numerous to mention in full, but
must mention Mrs. Blankenship, one
of the dearest souls that ever lived,
the Densons, Hornes, Oateses, Jones-
es, Rodgers, Lewises, Thigpens,
Blackwells, Weeds, Burnhouse. Oh,
so many that I must stop. Dear
friends, I am still thinking of you
tenderly though I see you not. Some
are waiting in the better land whom
I hope to see one day.

For eight years I was with the
saints at Mathiston where many
sweet memories linger. Among the
dearest friends of all my ministry
I find them here. I may wander far
away but never will I forget these
dear brothers and sisters at Mathis-
ton. They were loyal and true and
their faithful assistance has been
a lasting encouragement to a poor
man. Rev. Charley Dodds and fam-
ily, Deacon W. S. Harvey, his son
Jimmie, and their families, the Nor-
rises, Cleggs, Wootens, Outzes,
Oglesbys, Purvises, McCains, Liv-
ingstons, Brocks, Fondrens, Trot-
ters—these among many others
made the work there pleasant and
profitable. When the evening sun
of this fitful life shall set these
dear people will be among my most
pleasant memories. How their faces
dwell in my memory as I pen these
few lines of love and fond remem-
brances.

While I was pastor at Mathiston,
for several years I went out to old
Fellowship, four miles south in the
rural district, and was pastor there
among some of the dearest of peo-
ple. Our relationship was of the
most peaceful and joyous. I do not

recall one unpleasant incident dur-
ing my six or seven years out there.
I still delight to return occasionally
and mingle with these dear friends.
Some of the best have gone to heav-
en. Among these is Deacon Joe
Franklin one of God's choice saints.
His sons and daughters still live to
bless his memory. Others who made
the work pleasant were the Smiths,
Whitakers, Woodwards, Narmours,
Arnolds, Hesters, Bollis, Klutts,
Lewises, Dabbs, McClains, Fondrens
and score of others. This church,
more than a century old, had con-
siderable growth during my ministry
there, and the days spent in His
service there were happy days.

Neshoba Baptist Church is where
I spent eleven years of happy min-
istry. When a young man I lived
here, and some of the best loved
friends of all my life were mem-
bers there. The memories of those
dear days are to linger through time
and eternity. Every member was
my best friend. How the thought of
each thrills my soul. Thomas, Wal-
ton, Viverette, Lewis, McCraw, Cren-
shaw, Wilson, Chipman, Herrington,
Gulley, Houston, Smith, Rhodes, Riv-
ers, Bassett, Bowling, Cooper, Ful-
ton, McBeath, Banks, Vance, How-
ington—how these names, among
scores of others, cheer my spirit as
I remember their every kind word
and deed during that stay with
them. On earth they were my
friends and helpers, and in heaven
they will be my companions forever.
How dear to my heart are the
thoughts of you, dear friends and
neighbors!

As my mind runs back down the
pathway that lies behind and the
faces of dear friends appear in
fancy before my eyes, my heart gets
too full for expression. The words
I would like to say wont fall from
my pen. As we walked and talked
with each other in real life a few
years ago, so today we walk in mem-
ory and have communion sweet in
the confines of my study. Many
have gone home to God, scores of
them, with whom I once talked and
communed, and never more will see
or hear them here; but I know that
commune for ever more one day. The
many are in glory and there we will
commune forever more one day. The
thought of that takes much of the
sorrow of their going out of life.
Adieu till we meet again.

NOTES AND COMMENTS

The meeting is in progress at
Pittsboro, Miss., this week. Rev. O.
P. Breland, of Crawford, is preach-
ing, the pastor leading the singing.
Pray for the meeting.

Dr. John Snape says: "This is the
order-faith, baptism, communion—
faith as the proof of the spiritual
life; baptism as symbolically expres-
sing that life; and communion as
symbolically sustaining that life."

Brother R. E. Denman, Charles-
ton, Miss., Route No. 2, writes: "In
our state B. Y. P. U. work Yalo-
busha County has been placed in
District Three, and this district has
been divided into three divisions
with a vice president for each. I
was made vice president over one
division including the counties of

Yalobusha, Tallahatchie, Grenada,
LeFlore, Montgomery and Carroll."
He then expressed a desire to be
helpful in making the work go in
these counties, so if you need him
write for his help.

Rev. N. F. Metts held his meet-
ing with Bethel Baptist Church,
Yalobusha County, last week. His
son, Rev. I. N. Metts, of Goodman,
did the preaching and good sports
come of the meeting.

Rev. S. H. Shepherd of Courtland,
will assist Pastor J. M. Hendrix in
his meeting at Clear Springs, Yalo-
busha, the second Sunday in August.
Bro. Shepherd was pastor in this
county many years.

"What's the matter with little
Bobby, now?"

"He has dug a hole and wants to
bring it into the house."

Pastor J. H. Page, of Oakland
Baptist Church, was away in a
meeting the third Sunday and Rev.
S. J. Rhodes supplied for him. This
is the first service Bro. Rhodes has
rendered in some months.

The passing of Rev. C. S. Curtis
at his home at McComb recently re-
moves another of our faithful
preachers. In a recent letter from
his good wife she told of his in-
firmities and that he was waiting
the call. He is a grandson of the
first Baptist preacher to come to
Mississippi, Rev. Richard Curtis.

The liquorites seem to be sure of
the return of their much loved sa-
loon, but the vote in the U. S. Sen-
ate shows that perhaps they are far
away even yet. May it be so.

SUNDAY SCHOOL ATTENDANCE JULY 24, 1932

Jackson, First Church	649
Jackson, Calvary Church	800
Jackson, Griffith Mem. Church	401
Jackson, Davis Mem. Church	351
Jackson, Parkway Church	161
Jackson, Northside Church	76
Meridian, First Church	681
Offering	\$44.16
Meridian, Highland Church	205
Offering	\$10.12
Clarksdale Baptist Church	290
Columbus, First Church	612
McComb, East Side Church	214
Charleston Baptist Church	163

B. Y. P. U. ATTENDANCE JULY 24, 1932

Jackson, Griffith Mem. Church	168
Jackson, Davis Mem. Church	145
Jackson, Parkway Church	57
Clarksdale Baptist Church	77
Columbus, First Church	109
McComb, East Side Church	107

A 10 day revival has just closed in
the Hermanville Baptist Church
with Rev. G. D. Pope, pastor doing
the preaching. The services were
both inspirational and information-
al, and one's soul was kindled for
renewed effort after listening to
this series of sermons—for the soul
of the bearer was aflame with
yearning for the lost souls of men,
and the revival and renewed interest
on the part of the individual Chris-
tian, and while there were only four
additions by letter, only time and



Once I did not like my food,
It didn't seem to do me good.
Daddy'd shake his head and sigh,
Mummy'd have a quiet cry.
But Granny—she knew what to do—
Changed my food—and then
I grew
And grew. And now I'm
simply grand
Since I've been taking
Eagle Brand.

Eagle Brand has raised mil-
lions and millions of husky,
happy babies in the past 75
years. It has saved the lives
of countless babies who could
not thrive on other foods. It's
so easy to digest that it's next
to mother's milk. If you can't
nurse your baby, call on Eagle
Brand. Get a can today. Follow
easy directions on label. Write
The Borden Company, Dept.
JC-12 350 Madison Ave., New
York, N. Y., for free booklet
"Baby's Welfare."

eternity will tell the fruits to come
from these services, for it can nev-
er be that such messages from God
can return unto Him void. May the
Lord lead this pastor to continue in
the spread of such Gospel truths
to others.

Pastor G. W. Ellers is very happy
over the way the work is beginning
on his new field in the First Bap-
tist Church, Harrodsburg, Kentucky.
Brother Ellers has just closed a
gracious meeting in his church and
131 new members were received,
the large majority coming for bay-
tism. Dr. J. B. Phillips of Chatta-
nooga, Tenn., did the preaching and
Mr. A. T. Hardy of Atlanta, Ga.,
directed the music. Pastor Ellers is
planning to put on an intensive en-
listment campaign soon and he
hopes to line every member of the
church wholeheartedly with the co-
operative program of the denomina-
tion.

Rev. W. A. Gill, pastor of the East
McComb Baptist Church and his son,
W. A. Gill, Jr., popular Evangelistic
singer, have just closed out a rev-
ival at Line Creek, La. Many mem-
bers were added to the church.

Rev. L. T. Greer recently closed
a week's revival at Pattison. E. V.
Ratcliff of Second Church, Green-
wood was in charge of the singing.

The Sunday School Department

SUNDAY SCHOOL LESSON FOR JULY 31, 1932

Prepared by L. D. Posey, Jena, La.

Subject: The Giving of the Manna.
Golden Text: Every good gift and every perfect gift is from above, and cometh down from the Father of lights. James 1:17.

Scripture for Study: Ex. 16:1-5, 14, 15, 35; for supplemental study, Ex. 16:1-36; Ps. 78:1-72; John 6:22-59.

Time and place: According to commonly accepted chronology, the middle of May, B. C. 1498, about thirty days after last Sunday's lesson, and out in the wilderness of Sin, east of the Red Sea, and on the way to Sinai.

Introduction

Again we have a lesson that is so full of food for thought, it will be hard to select the best out of so much that is good.

Permit me to insist that this is one lesson in which the supplementary scripture indicated, is essential to the correct understanding of this great truth given as our subject for today's study.

In this lesson, we need to heed the statement of the great Doctor Broadus, when he said, "Parables do not go on all-fours." By that I think he meant to tell that the purpose of a parable is to teach one specific truth. That the other things connected with it, simply "round-out" and beautify the story. Now if we will apply that rule in the study before us, and for that matter, in all these lessons, we can get illustrations, (not parables) of great gospel truths. Press the main illustration, but leave off the incidentals, advice early given, but hard to receive.

The Lesson Studied

Going back to last Sunday's lesson for a starting point, in deliverance at the Red Sea, we get the beautiful illustration of salvation by grace through faith; of regeneration; of redemption from the bondage of sin and Satan to the new relationship to God through Christ. Whatever the term used, the passage of the Red Sea illustrates it. From that point forward, the illustrations are those of the Christian along the journey of life.

The first three days of their journey outward from the Red Sea, brought to them thirst for water, and to the bitter waters of Marah. Despite their experience at the Red Sea, they again began to murmur at Moses. But his experience there had taught him a much needed lesson, so this time he sought at once to know of the Lord what to do. Then as always, when rightly sought, God gave the remedy, which, when applied, made the waters palatable.

The gospel truth illustrated by this incident, is the sinner's condition before and after regeneration. In Egypt, their condition of servitude was severe, but they had become accustomed to it, and were

content. That illustrates the sinner's condition in the bondage of Satan. He is a slave, but does not "kick against the goads" so his condition is peaceful. After his regeneration, the real fight begins. At the first test of faith, he longs for the peaceful days of the past. But when the tests and trials are properly met, the bitter waters are made sweet. As I look back today to those awful trials at old Society Hill church when I was a young preacher, I can see how the bitter waters were made sweet. By that I mean those trials made me study; made me depend more upon God; tested my endurance under persecution, and gave me a conscious presence of God such as is experienced only under similar conditions. No wonder the apostle James said, "Count it all joy when ye fall into divers temptations." (testings). James 1:2.

Following the bitter waters of Marah, were the sweet waters and cool shades of Elim. Then came their most severe test. Their provisions were exhausted and they were in a wilderness with no visible means of preservation from death by starvation. Their experiences at the Red Sea and Marah seem to have been forgotten, and again they began to murmur against Moses. Two important things were overlooked: In their complaint against Moses it was really a complaint against God. Then the pillar of cloud by day and of fire by night was an assurance of the presence of God. He had saved them before, would He forsake them now? By no means, yet they seemed to think so.

Here we come upon the real lessons for this date. Let us note some of them. The first one is God's ability to supply our every need regardless of how impossible it may seem to us. After their own resources had failed, God supplied them with bread from heaven for forty years. Many and varied have been the efforts of the critics to discount this mighty manifestation of the supernatural; but it remains and ever will as an indisputable fact in that class still.

The practical application for us at this point, is our utter dependence upon God for every thing, but more particularly our daily supply of grace. Just as those people were compelled to gather each morning their supply of food for the day, so we must daily use the means of grace which God has placed within our reach. And as the manna gathered Monday was no good for Tuesday, so God does not give us grace until the time comes for its use. Some people in good health pray for dying grace. If it should be given it would be wasted before the time came to use it. People in health need living grace, not dying grace.

Three very remarkable exceptions are made to the general rule in regard to the manna: On each Friday morning, as we count time,

there was twice as much manna as each other work day of the week. Second, that double portion gathered on Friday was not spoiled on Saturday morning, as it was when carried over from each other work day of the week. Finally, there was no manna at all on each Sabbath morning for the whole forty years.

Two things stand out prominently here: First, that the Sabbath, God's seventh of our time, was to have been observed from the first, and was incorporated in the law when given on Mt. Sinai. Second, it confirms the Genesis record of creation, and sorrows that Moses was given this fact by divine revelation. Here we learn that if we work and trust God as we should, it will not be necessary to work on the seventh day to get a living. Now ask your question.

Finally, in the giving of the manna, we have the type of the bread from heaven, even Christ as explained by Him in the sixth chapter of John's Gospel. As those who ate the bread in the wilderness were sustained thereby during their wanderings, even so, "Whoso eateth my flesh, and drinketh my blood," (appropriates to himself the salvation wrought out by Christ on Calvary and freely offered to all through faith), "hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." (As food and drink sustain the physical being, so the means of grace as given in Christ sustains us now and guarantees our resurrection by Him). "He that eateth My flesh and drinketh My blood," (appropriates the salvation Jesus gives), "dwelleth in Me, and I in him." John 6:54-56. How profound, how sublime, how glorious, yet how simple the plan of human redemption through Jesus Christ our Lord.

MISSISSIPPI COLLEGE LEADS MISSISSIPPI DELEGATION IN A PLAYLET HONORING MR. FRANK LEAVELL AT RIDGECREST

Up in the mountains at Ridgcrest it seemed particularly fitting that Mississippi, his home state, honor Mr. Frank Leavell as he completed his tenth year of service to the Baptist Student Union. So the Mississippi delegation gave a playlet (written by Chester Swor) in which the main events of that Christian hero's life were depicted. It was shown how, through prayer, consecration, and sacrificial service, he conceived and built the Baptist Student Union of today. The youth of the Southland loves and honors you, Mr. Leavell.

—D.M.N. Reporter

Jones—"Sorry, old man, that my hen got loose and scratched up your garden."

Smith—"That's all right, my dog ate your hen."

Jones—"Fine! I just ran over your dog and killed him."

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Nothing Better for Boils and Sores
25c at Your Druggist

In Memoriam

REV. C. E. CURTIS

The Rev. C. E. Curtis, for many years a Baptist minister and formerly connected with the Mississippi Baptist Orphanage at Jackson, died at his home here early Sunday morning after a prolonged period of ill health. He was 67 years of age and had lived in McComb for several years.

Funeral services for the Rev. Mr. Curtis were held at the East McComb Baptist Church Sunday afternoon at 4 o'clock, conducted by the Rev. W. A. Gill, pastor, assisted by Dr. J. R. Carter, Magnolia, Dr. J. W. Mayfield, of the First Baptist Church, of McComb; and the Rev. L. M. Reeves, of the Pearl River Avenue Methodist Church, McComb. Interment was in the Curtis cemetery several miles east of the city.

Mr. Curtis was a great great grandson of the Rev. Richard Curtis, Baptist preacher in Mississippi, and founder of the first Baptist Church in the state. Mr. Curtis had in his possession a brick from the first church building. He was also a brother of the late Dr. Monroe Curtis.

The deceased was associated with the late Dr. J. R. Carter, of Magnolia, in the work of the Mississippi Baptist Orphanage for several years, and was pastor of a number of churches in Southwest Mississippi for more than 25 years. He retired from the active work of the ministry several years ago on account of failing health.

Mr. Curtis is survived by his wife and one daughter, Mrs. D. F. Myers, of Jackson, one sister, Mrs. Mary Ann Johnson, Post, Texas, and a large number of neices and nephews. —McComb Interprise.

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REVIVAL AT UNION

Bro. G. O. Parker has been our pastor for twelve years and is doing the greatest work of the history of our church here. We are "feasting in Beluah Land" because of the blessings which attended the ministry of our pastor under the hand of the Spirit of God during the past week. The entire membership of the church came together in a request that Brother Parker conduct our meeting so that we might hear him in a series of sermons of a revival nature. From the very first day God gave us blessings and happiness of hearts and salvation of souls because of the presence and power of the Holy Spirit in our midst.

Brother G. A. Booth of Mathiston led our song services and his work was splendidly received. In every service we enjoyed happy praises sung in a choir from our very own people. A quartet of our men delighted us. A quartette of our girls sang beautifully. Mrs. Castles and Miss Adams, two gifted artists of our membership, brought spiritual uplift in praise songs and it seemed to want to sing and everybody in choir and congregation did sing gloriously.

Our pastor brought a series of sermons which led us all upward in worship and holy ambitions to live nearer to God and duty and his messages to the unsaved brought many to repent and come to Jesus. At nearly every service salvation came to cheer the hearts of the lost. Twenty-seven were added to our church. Nineteen were buried in baptism in our beautiful baptistry last night.

At one service a grandfather and grandmother were added to the church with three of their grand children. At another a young man and his wife nearly related in these grandparents family came. The last evening service God blessed us by giving us the conversion of one of the most splendid young men of the community whose life will become a blessing because of the influence he may extend here. Also a boy and girl—twins—from one of our best homes. Altogether our meeting was a blessing and revival and joy and as we saw the evidence of God's love through conversion showered upon us at every service we closed repeating together—"Bless the Lord, O my soul—All that is within me bless His Holy Name."

—W. N. McLemore.

THE FLORA MEETING
W. A. McComb

Last night closed our protracted meetings at the Baptist Church in Flora. Dr. H. L. Martin was with us and did most effectual and satisfactory preaching during the ten days meetings.

The fact is he did not strike a low note during the entire series. Each sermon seemed to be a little better than the last. We all feel that it was providential that Bro. Martin could come to us at this time, for his ministry was just what we needed.

While there were some confessions and accessions to the church both by letter and for baptism, for which we are grateful, yet our greatest need was not more members but a revival of those we already have. This was the burden of our prayers and was largely the achievements of the meetings, which was realized in a most gratifying way.

Mrs. Martin and Miss Martin were with us also for a few days during the meetings and Mrs. Martin ministered most acceptably in song. Our people were charmed with her solos. Miss Martin is a charming young lady, having just finished Hillman College and will enter as Junior in Mississippi College next fall, has a bright prospect for a brilliant future. Her presence was also helpful in our meetings, and especially with our young people.

The prayers of our church will follow Bro. Martin in his great work as Secretary of the Educational Commission of Mississippi. He deserves and needs the sympathetic cooperation of the Baptist hosts of Mississippi, in our educational work.

—BR—
JONESTOWN

Was with Jonestown in the Delta last week. Though without a pastor they had taken a census for the meeting and with the thermometer shouting a perfect "100" the folks gave an exhibition of loyalty not always seen. They filled the house comfortably the first evening and packed it to the steps the last two with unusual morning crowds. There were twenty-three additions and it was my privilege to baptize them. Folks came from Clarksdale, Lyon, Coahoma, Rudyard, Claremont, Lula, Birdie, Belen, etc. They have a beautiful building, a good Sunday School and have the spirit that makes for success.

Yours in service,

D. A. McCall.

PHALTI MEETING
(J. A. Lee)

On Saturday night, the ninth day of July 2 began a meeting with the Phalti church, in Jefferson Davis County and closed out on Thursday night, July 14th, with eleven for baptism and one by letter and the church membership greatly revived.

I had the honor of being the pastor of this great old church, for four years and, during the time I was pastor, I held three of the meetings and have had the pleasure of holding more than half the meetings since I was pastor.

This is one of the best country churches I know, and Bro. Solen Walker is the beloved pastor and is doing a good work with them, and is also holding an honored place in the New Hebron school.

Now while giving you the above bit of news, I will also give the following for the benefit of any one who may read it:

We have moved to our home in Clinton for the remainder of our stay on earth, and while I am not in the regular work as pastor, I am able to do supply work, and hold meetings, and would also like to have at least one church for one or two Sundays in the month that can be reached from Clinton by auto.

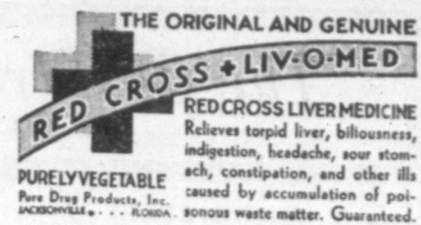
Having been pastor for the past forty-three years in Mississippi I feel lost not having some work to do as pastor and would very greatly appreciate any information that any church or brother might be able to give me, as to supply work, or meeting work or church work in a small way. May the Lord bless all who may read this is my prayer.

—BR—

MISSISSIPPI COLLEGE PAYS
PROMINENT PART IN SUMMER
PROGRAM OF B. S. U.

In the program of the Baptist Student Union to visit every church in the state this summer Mississippi College men all over the state are doing yeoman service in contributing both time, money, and effort. Many churches have been visited already and have heard and responded to the program in a remarkable manner. The purpose of the program is three-fold: (1) To get the Baptists of Mississippi more acquainted with themselves and their work; (2) To give the Baptist Students something worthwhile to do during the summer months; (3) To convince the Baptists of the state that there is some GOOD in the younger generation. Three talks are given on each program. One is given on "Getting Acquainted with Ourselves as Baptists"; one on "Stewardship of Life and Possessions"; and one on "Soul-winning." Mississippi College men sincerely appreciate the fine hearing that they have received over the state. These Baptist Students go to the churches at their own expense and upon authority of the State Mission Board. If they have not been to your church yet you may expect them at an early date.

Dot M. Nelson,
M. C. Reporter.

MORTON BAPTIST CHURCH HAS
GOOD MEETING

Morton Baptist Church of Morton, Miss., held its annual revival meeting June 19th to 26th inclusive. All the preaching was done by our Pastor, Rev. W. L. Meadows, with the exception of two sermons by our good neighbor, Rev. W. C. Howard, Pastor of Forest Baptist Church.

The singing services were in charge of Bro. F. L. Coker, a former fellow worker in our church, but now a resident of Forest, Miss. The singing services were exceptionally good, the Junior choir alone had seventy-five members.

All stores and business firms closed for the morning services and this contributed materially towards the success of the meeting. Thanks for this fine spirit of cooperation.

There were twelve additions to the church, four by profession of faith and eight by letter. However, this is by no means a measure of the success of the meeting. The true measure of the success of the meeting was the able preaching, the beautiful singing and the fine spirit of cooperation amongst our townspeople. It was these factors that filled the auditorium to capacity on almost every occasion and left the people of our community with lighter, happier hearts and a truer conception of a Christian duty.

—Church Reporter.

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 - III. Graduate course for advanced scholarship and special preparation for missionaries and teachers. Seminary degree of Th.M., University degree of Ph.D.
- Tuition and room rent free. Scholarships for qualified students. Correspondence Course for non-resident pastors and lay-workers. Faculty certificate on completion of prescribed courses. Sixty-fifth year begins Tuesday, September 27, 1932. For Catalog and Other Information, Address: MILTON G. EVANS, D.D., LL.D., PRESIDENT Chester, Pa.

The Children's Circle

MRS. P. I. LIPSEY

A CHILD'S HEART

"I took a piece of plastic clay
And gently fashioned it one day;
And as my fingers pressed it still,
It moved and yielded at my will.

"I came again when days were past;
The bit of clay was hard at last.
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.

"I Came again when days were gone,
It was a man I looked upon.
He still that early impress wore,
And I could change it never more."
—Lawrence, Kans.

My Dear Children:

The buttons have come, and are very neat and pretty. Tomorrow I will try to send out those that have been ordered, and hope to have more orders from day to day. As you wear them, remember that we all want to be "doers of the Word, and not hearers only." There are many things in God's Word that we can be "doers" of, as, Remember the Sabbath day to keep it holy; children, obey your parents; be ye kind one to another, etc. I'm going to get me a button too, and I am trying to be a doer too.

Did you notice that we now have Jeannie Lipsey Club No. 4? Dear Mrs. "Friend" of Clarksdale, though she has not desired to give her name with her generous contributions each month, now has consented to let us call her by this name. Of course, this does not bring us any more money for we have had it regularly from her for a number of months, but it classes her among these little groups, (called by the name of my little granddaughter in Switzerland), who gives a regular sum each month. So I am pleased, and I think she is too!

The protracted meeting season is on now and I hope many of you are going to church everyday, and hearing good sermons. I trust that some of you will learn the way of life, and become members of the church. Here is a verse that the Apostle John wrote to a friend of his many years ago, and I am using it now about you: "Greater joy have I none than this, to hear of my children walking in the truth."

Much love from,

Mrs. Lipsey.

Bible Questions No. 4: July 28th.

The Temple Tax: Matt. 17:24-27.

1. Read Exodus 30:13-16. This passage will tell you about this tax.

2. Was it a town or city tax, or what we might call a church tax?

3. Does a King tax his own family for the support of his palace and officers?

4. Did Jesus belong to a King's family?

5. Might He than have refused to pay this tax which supported the Temple, His Father's house?

6. But would the people, who did not know that He was the King's Son, have understood this refusal?

7. Is this what is meant by "lest we offend them, or cause them to stumble?" Matt. 17:27.

8. Was the getting this money from the fish a miracle?

9. Is it right for us to pay taxes? Is it right for us to pay what we promise to our church?

Hazlehurst, Miss., R 1, July 16.

Mrs. P. I. Lipsey,

Clinton, Miss.

Dear Mrs. Lipsey and Circle Friends:

Just a word to let you know I am still enjoying the dear old Record and the Bible study. Well Dear Friends, the season of revival meetings is here again. Our church house was burned down and they are building a new one. Mrs. Lipsey, I'm sending 4c for a Circle button, sorry I cannot send more this time. Mrs. Lipsey I see where one of our circle friends has passed away and left this world, Mrs. M. M. Headrick. With love and best wishes,

Leta Mae Lupo.

I am indeed sorry to hear of our friend's death, Miss Leta Mae. I had not heard of it. Be sure to wear your button. I hope you will like it.

Ridgeland, Miss., July 8, 1932.
Dear Mrs. Lipsey:

This is just the second time I have been with the circle friends, but I feel that I should have a button. Enclosed you will find 4c for one. I go to S. S. every Sunday and am in the Intermediate Class. We have preaching every third Sunday in each month. Mrs. Lelia Cox is my S. S. teacher. I like her very much.

I am hoping to see my letter in The Baptist Record.

Your friend,

Flora Belle Stout.

Of course you must have a button, Flora Belle, and I am glad to send it to you. Julia Frances is wearing one now, changing it to every fresh dress. Write again soon.

Vaiden, Miss., July 15, 1932.
Dear Mrs. Lipsey:

I'm a little girl eight years old and always read the Children's Circle the very first thing when The Baptist Record comes. I do enjoy reading letters from other children and would appreciate letters from the Circle members. I am sending 4 cents for a button and ten cents for the B.B.I. My love to you all,

Marguerite Dulin.

My dear child, that's a nice letter for an eight year old. I sincerely pray that you may each year learn to know and love the Lord more and more and grow to great usefulness in His kingdom.

Taylor, Miss., July 12, 1932.
Dear Mrs. Lipsey:

I am sending \$1.00 for Orphans and B.B.I. I am still unable to use my arm, has been 3 months since my accident; can't half do my house work but am thankful I am getting better. Thank you and Miss Leta Mae Lupo for your kind sympathy. Best wishes. Sincerely yours,

Mrs. M. G. Austin.

Dear Mrs. Austin: We are so glad you are improving, and thankful for your interest in the work. Here is a problem for all members of the Circle: If a person with the use of only one arm can send \$1.00 what ought the rest of us to do?

Starkville, Miss., R 2, B 38
July 21, 1932.

Dear Mrs. Lipsey:

I wonder if you will let me join your Circle? I am a little girl four years old. Have light hair, blue eyes and fair complexion. My sister has one of your Circle buttons and I want one too. Will you please send me one? I am sending four cents to pay for it, also five cents for the Orphans.

I am thankful that I have my daddy and mother with me. I have one sister. She has written you several times. One of my grandmothers and one auntie are living with us. I wait on grandmother sometimes when she is sick. I have a white kitty for a pet. I will close for this time. Your little girl,

Louise Duke.

My Dear Louise: You can't begin too young, and we are glad to have you come in with us. How would it do for us all to adopt as our song, "Help Somebody Today." Everybody help a little, and everybody will be helped.

A DEBT THAT MUST BE PAID

President John R. Sampey

The Southern Baptist Theological Seminary owes a debt of \$676,000. This is a serious burden for an institution that gives all its services free, and is dependent upon the support of its friends.

Why this large debt? Originally, in 1925, it was \$1,035,000. One-third has been paid in seven years. For what purpose was this heavy debt incurred? The answer is quickly given—for grounds, buildings, and equipment, without which the institution could not successfully continue its work.

Old Norton Hall, New York Hall, and the Library, in the busiest and noisiest section of downtown Louisville, had grown absolutely inadequate. In the 75 Million Campaign movement the Seminary's needs were wholly overlooked. At length the denomination authorized a building campaign for the Seminary, as a result of which it was possible for the institution to be moved from its downtown location to a commodious and beautiful site in the suburbs, where buildings were erected that are the pride and joy of all Baptists who have seen them.

The Southern Baptist Theological Seminary has not "run in the red" for operating expenses. It has not plunged in any sort of risky ventures. It has gone steadily forward in its sacred task of educating young men for the Baptist ministry, with a small, capable, hard-working faculty, and a student body unsurpassed both in numbers and in quality. Its debt is for land, building, equipment, all acquired conservatively and wisely, and representing dollar for dollar values. Once this debt is liquidated, the Seminary will be released for an even greater service than it has heretofore rendered.

This debt must be paid. It is a sacred obligation of Southern Baptists that lies at the very heart of our welfare and progress as a denomination. In any debt-raising proposal, this obligation stands near

the head of the list. Gifts for the payment of this debt are investments in substantial physical properties that will abide, and in eternal spiritual values.

If you are interested in making an investment, however small, in this institution so dear to Southern Baptists and so strategic in the work of Christ's kingdom, write to President John R. Sampey, Louisville, Kentucky. He will gladly give you information and show you how you can help where help is most needed.

Yes, it was new to me. I had never seen it before. The morning service began at 7 and closed at 8! Congregation? Yes sir, we had a fine congregation every morning at 7 o'clock. I liked it. It might not suit every place, but it suited Mendenhall. They said they had tried it before and therefore they tried it again. Seven o'clock morning service was new to me but it worked.

Who is the pastor? Charlie Jones, and he is a good one too. Yes, he is young and active and maybe venturesome. But he is old enough to have two daughters off at college and the people like his way of doing things. He is a success.

Who is his most trusted adviser and most helpful helper? J. P. Williams, the ex-pastor! Ex pastor? and his most helpful helper! May his tribe increase! It is true he is not the only one in the world, there are others, but he is rare enough to attract attention! Yes J. P. Williams, the Towering Pine of South Mississippi, my beloved school mate, former President of the Mississippi Baptist Convention and life long advocate of every true doctrine and every good work; who does not think himself too big to cooperate, nor too good to do any kind of humble service by which he can honor his Master or help his brethren. There are some ex-pastors who, intentionally or unintentionally, are a hindrance to the pastor, but not so with Williams.

Mendenhall is a fine town with an excellent church. Thanks for their many kindnesses to me.

W. T. Lowrey.

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and

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An endowed college for women owned and controlled by the Baptists of Mississippi. Situated on the side of beautiful "Blue Mountain," one of the highest elevation in the state.

Two of our good brick dormitories are conducted on the cooperative plan, whereby each student is enabled to reduce the cost of room, board, literary tuition, laundry, and fees to \$252.50 for the entire session of thirty-six weeks. The cost of room and board also reduced in the Whitfield and New Hearn residence halls, where each student has a room with connecting or private bath.

Three of our splendid brick buildings were erected in 1928 at a cost of more than a quarter of a million dollars.

For more than half a century Blue Mountain College has been noted for its splendid Christian atmosphere.

Sixtieth annual session begins September 14.

Write for catalogue and new booklet of campus views.

LAWRENCE T. LOWREY, PRESIDENT

Blue Mountain, Mississippi

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

CLAY COUNTY FOSTERS SIMULTANEOUS STUDY COURSE

Under the leadership of Mrs. Jack Seitz of West Point, Associational B. Y. P. U. representative appointed by the Association, and Mr. W. G. Coleman of Montpelier, President of the Associational B. Y. P. U. Clay County promoted a study course last week that touched every B. Y. P. U. in the county. In addition to the study courses that were taught, conferences were held in all these churches and also in several churches that do not have a B. Y. P. U. It was the privilege of the State B. Y. P. U. Secretary to have a part in this week's work, it was his pleasure to visit one or more different churches each day, holding a conference, teaching a class or both. He was thus privileged to contact eight churches. West Point furnished three of the teachers for other churches, the other teachers being local. It was a profitable week setting B. Y. P. U. forward in Clay County.

PINE BLUFF, CLAY COUNTY, ORGANIZES

During the B. Y. P. U. Week in Clay County the Pine Bluff Church met for the purpose of having a conference on the work. The result of the conference was the restarting of the B. Y. P. U. work in the church. Mr. A. L. Caples was elected to the office of Director and plans were made to meet the following Sunday afternoon and complete the organization.

MONTPELIER, CLAY COUNTY, REORGANIZES B. Y. P. U. LOOKING TO MORE EFFICIENT WORK

In addition to having a study course, Montpelier had a conference and thoroughly organized their B. Y. P. U. so that the future work would be more efficient. The present officers were retained but others added, the list as it is now presents, as President, Will Ed Johnson; Vice President, W. G. Coleman; Secretary, Mary Louise Coleman; Treasurer, Marie Cliett; Corresponding Secretary, Laura Mae Murry; B. R. I., Nancy Harrington; Chorister, Dale Davidson; Group Captains, Mrs. A. J. Harrington, Nadeane McGee, and Arbelle Weber. This Union has the distinction of having as one of its members and officers the Associational B. Y. P. U. President, W. G. Coleman.

Congratulations to Wilson A. Hogan, student in Mississippi College. Mr. Wilson won first place in Mississippi in the Essay Contest this year, this contest being an annual contest promoted by the Department of Student work of the Baptist Sunday School Board. Miss Kathryn Simmons, student in S. T. C. has the honor of winning second place in the contest for Mississippi students.

At the Student Retreat this summer at Ridgecrest Mississippi had the largest delegation outside of North Carolina, the state in which Ridgecrest is located. We had 63 to attend. There was a total attendance of 460.

How would you vote in the matter of the B. Y. P. U. having a "Leadership Conference" sometime during the summer of 1933 at Ridgecrest, N. C.? The matter is being weighed by the Department of the Sunday School Board. It will be Southwide of course if it is held.

TALLAHATCHIE COUNTY ASSOCIATIONAL B. Y. P. U. CLAIMS INTEREST OF ENTIRE COUNTY

The B. Y. P. U. Association of Tallahatchie County met Sunday, July 3rd, at Tutwiler.

Miss Dorothy Walker played quiet music, after which the Assembly was called together by the President, Mr. Robert Denman. Mr. Burson took charge of the song service, after which Rev. James of Sumner led in prayer. Rev. Powell of Sumner led the devotional, "The Pathway of Leadership." After discussing the time of meeting, the Assembly voted to continue meeting once a month at 2:30 o'clock. Following this each officer gave his report.

In spite of the rainy weather the following answered to the roll call: Charleston 20, Paynes 12, Webb 5, Sumner 18, and Tutwiler 25.

The program on "Better Christian Leaders for Tomorrow" was given by the Sumner B. Y. P. U., with the following taking part: Madge Wade, Christine Burnett, Anne Cannon and Hallie Dotson. Rev. Flowers talked on "The Fruits of Extension Work."

Mrs. Herbert Everett and Mr. Elton Burson favored the Assembly with a duet. Judge J. O. Day of Tutwiler delivered a splendid message on "The Transformed Leader."

It was decided that the next meeting would be held at Paynes, Aug. 7th, at 2:30 o'clock. Rev. West, who is conducting the song services at the Webb church, dismissed with prayer.

The social hour was enjoyed by all.

BAPTIST WORLD STRENGTH AT OPENING OF 1932

By Dr. Rushbrooke, General Secy. Baptist World Alliance

The reports received by the Baptist World Alliance down to Dec. 31, 1931, give the following world totals (excluding Russia):

Members of Sunday		
Continent	Churches	Scholars
*Europe	662,410	629,332
Asia	389,575	169,587
Africa	85,182	32,893
America:		
North	9,402,007	5,536,938
Central and West Indies	70,020	59,599

South	42,643	39,719
Australia and New Zealand	37,378	48,962
Total	10,689,215	6,517,030

*Excluding Russia.

Regarding these figures a few comments may be offered:

(1) The most encouraging of the present report is that the totals of Sunday Scholars show an advance in every continent. The largest numerical increase is in North America and the largest proportionate increase in South America.

(2) Church Membership shows an advance of approximately 80,000, of which the larger part is in North America, though there is also advance in Europe, Asia, South America and Australia.

Africa and Central America show slight losses, but in the case of the former this is explained by the absence of any statistics regarding the German Baptist Mission in the French section of the Cameroons.

It is satisfactory to note that British Baptists have had their due share of the advance in Europe.

The figures from Asia are in view of disturbed political conditions peculiarly gratifying. In China the churches are substantially holding their own; from India almost every district reports advance.

(3) From Russia no statistics have been received. The Unions and Associations of Baptist (and all other) churches in that country have dissolved by administrative action under the repressive laws of 1929.

(4) The comment upon last year's statistics must, despite the elements of encouragement, be repeated. It is still "making time," and there is little evidence that the churches are availing themselves of their infinite resources in the Lord Jesus Christ.

MOULDER'S MEETINGS

My meeting at Centerville, Jones County, began Second Sunday in July, lasting 6 days. The preaching was by Brother C. M. Morris who was at his best and brought messages that strengthened the Lord's people. The church was greatly revived. There were 4 additions to the church by baptism. The Lord be praised for His blessings.

At White Oak in Smith County the meeting began third Sunday in July, lasting 6 days. Preaching was

by Brother J. T. Dale of Collins. His great sermons drew the crowds and filled the house to overflowing at every service. It was said that we never had greater preaching during a meeting. The Lord's people were drawn nearer to Him and to each other. There were 15 for baptism and one by letter. We all left rejoicing, giving the Lord the praise for His blessings.

Signed,
D. W. Moulder.

CONCORD AND GHOLSON

The meeting with Concord Church in Noxubee County closed on the fifteenth. Pastor W. E. Hardy did the preaching. The messages were scriptural, earnest, and timely. The Lord's power was manifested throughout the meeting. There were six received for baptism, one by letter. The church was refreshed and revived.

The meeting at Gholson closed last night. Bro. C. O. Estes of Brooks-ville went out on Sunday and began the meeting for us. Beginning Monday night Bro. Estes led the song services and brought a brief, but very helpful object lesson to the young people. The writer did the preaching. There were two received by letter. There were four professions of faith in Christ.

It was indeed a joy to have these two splendid yokefellows with us for these weeks. Their lives and their work is an inspiration to us.

Fraternally,
R. D. Pearson.

NEW YORK CITY IN 1884

"Some of you should remember back as far as 1884. That was the year of the 'Boodle' Board of Aldermen—twelve saloonkeepers, four saloon-controlled-politicians, sixteen in a total membership of twenty-four. That same year, out of 1,002 Republican and Democratic conventions and primaries in this city, 633 were held in saloons, and ninety-six in places next door to saloons.

"The younger generation never saw these places, never lived, as some of us did, in towns where, as in Boston, there was a public liquor license for every 310 inhabitants. The generation that never saw all this looks on prohibition and says, (Continued on Page 16)

MISSISSIPPI WOMAN'S COLLEGE

Next session opens September 13, 1932

1. A STANDARD COLLEGE FOR YOUNG WOMEN owned and controlled by Mississippi Baptists, offers courses of study leading to the sophomore license; to the degrees of bachelor of music and bachelor of arts; to professional license.

2. THOROUGHLY TRAINED FACULTY, every member of which stresses Christian service as the highest ideal for a Woman's College graduate.

3. REDUCED EXPENSES FOR NEXT SESSION. Literary tuition, room, board, laundry, and fees \$325.00.

4. CONVENIENT PLAN OF PAYMENT. Deposit for room reservation \$ 5.00
Cash upon entering 50.00
Nine monthly installments of \$30.00 270.00

Mail reservation deposit or request for information to . . .

W. E. HOLCOMB, President
Hattiesburg, Mississippi

(Continued from Page 5)

New Haven J. H. D. Watson, Weir
New Zion Dero Butler, Sturgis
Spring Hill L. J. Lott, Grenada
Wood Springs

Clay County

Cedar Bluff R. O. Bankston, Pheba
Old Montpelier
Antioch R. O. Bankston, Pheba
Hebron
New Montpelier
West Point W. End W. T. Dart, West Point
West Point 1st E. F. Wright, West Point

Clarke County

De Soto A. P. Wells, De Soto
Falling Creek E. T. Mobberly, Laurel
Harmony W. S. Thames, Quitman
Hepzibah A. P. Wells, De Soto
Knights Valley A. H. Miller, Whynot
Montrose H. T. Jordan, New Orleans, La.
Mt. Zion
Northup Chapel
Pachuta E. T. Mobberly, Laurel
Phalti M. V. Rowell, Meridian
Pine Hill Earl Moore, Collinsville
Quitman B. C. Land, Quitman
Souenlove R. A. Thaxton, Laurel
Stonewall E. C. Hendricks, Enterprise
Union E. C. Hendricks, Enterprise

Coldwater Association

Center Hill N. A. Spencer, Horn Lake
Eudora J. L. Newsome, Hernando
Ebenezer C. C. Weaver, Hernando
Grays Creek W. H. Rafferty, Horn Lake
Horn Lake N. A. Spencer, Nesbit
Macedonia
State Line J. W. Lee, Bateswater
Trinity W. W. Grafton, Coldwater
Oak Grove N. A. Spencer, Nesbit

Columbus Association

Artesia
Bethel
Border Springs
Columbus E. End R. S. Shelton, Columbus
Kolola Springs
Long Branch
Mayhew
Mt. Zion
New Salem J. S. Sansing, Caledonia
Pleasant Hill R. J. Shelton, Solumbus

Copiah County

Carpter M. D. Morton, Clinton
County Line J. W. Eidson, Crystal Springs
Gatesville M. P. Jones, Georgetown
Gallman M. J. Derrick, Gallman
Hazlehurst G. P. White, Hazlehurst
New Providence L. E. McGowen, Fayette
Pearl Valley M. P. Jones, Georgetown
Pilgrims Rest J. W. Eidson, Crystal Springs
Pine Bluff J. W. Gray, Clinton
Pleasant Hill L. E. McGowen, Fayette
Poplar Springs M. P. Jones, Georgetown
Rockport H. C. Clarke, Wesson
Sardis O. Autritt, Wesson
Strong Hope H. C. Clarke, Wesson
Smyrna S. A. Williams, Oayka
Sylvarena O. Autritt, Wesson
White Oak M. D. Morton, Clinton
Zion Hill S. B. Harrington, Wesson
Rocky Hill J. H. Purser, Hazlehurst

Covington County

Calhoun J. W. Fairchild, Taylorsville
Cold Springs B. A. Ashworth, Seminary
Collins J. W. Gray, Collins
Lebanon L. H. Harper, Lumberton
Mt. Horeb A. S. Johnston, Mt. Olive
New Hope J. E. Cranford, Seminary
Oak Grove
Providence R. W. Langham, Carriere
Rock Hill J. T. Dale, Collins
Sanford V. W. Fairchild, Sanford
Seminary J. A. Taylor, Brookhaven
Union Jr. A. J. Hughes, Mendenhall
Union Sr. V. W. Fairchild, Sanford
Williamsburg J. T. Dale, Collins
Willow Grove B. A. Ashworth, Seminary

Deer Creek Association

Anguilla B. B. Hall, Rolling Fork
Catchings W. W. Izard, Arcola
Four Mile C. C. Carraway, Midnight
Greenville C. S. Henderson, Greenville
Isola J. A. Patridge, Isola
Rolling Fork B. B. Hall, Rolling Fork
St. Bayou C. C. Carraway, Midnight
Belzoni Josiah Crudup, Belzoni

Franklin County

Bude W. S. Landrum, Clinton
Concord P. E. Cullom, Summit
Damascus Floyd Britt, Silver Creek
Eddicton W. H. Smith, Brookhaven R 2
McCall Creek N. B. Sancier, New Orleans BBI
Meadville W. A. Greene, Meadville
Morgans Fork E. I. Farr, Roxie
Mt. Zion W. L. Holcomb, Clinton
Natchez 1st W. A. Sullivan, Natchez
New Hope John T. May, Bogue Chitto R 3
New Salem E. H. Dearman, New Orleans BBI
O'Zion W. L. Holcomb, Clinton
Pleasant Valley W. A. Smith, Brookhaven R 2
Quentin O. P. Churchill, New Orleans BBI
Ramah C. W. Smith, Norfield
Sarepta E. H. Dearman, New Orleans, BBI
Siloam W. A. Greene, Meadville
Union J. H. Lane, Clinton

George County

Shady Grove S. M. Nix, Lucedale

Greene County

Avera A. L. O'Brian, Hattiesburg
Cedar Grove O. U. Sullivan, Neely
County Line V. T. Breland, Richton
Fellowship O. U. Sullivan, Neely
Indian Hill W. L. McCordle, Richton
Johnson Creek R. L. Strickland, State Line
Leaf L. G. Bassett, Louin
Leakesville W. C. McGill, Leakesville
McLain W. C. McGill, Leakesville
Piave J. H. Cothen, Richton
Sand Hill W. L. McCordle, Richton
Pleasant Hill W. C. McGill, Leakesville
Unity M. A. Ball, Leakesville
Washington O. U. Sullivan, Neely

Grenada County

Elliott J. S. Mills, Elliott
Graysport Ray Koonce, Graysport
Enon
Leflore
Hebron J. T. Conner, Grenada

Holcomb J. W. Haden, Holcomb
Providence J. T. Williams, Grenada R 4
Pleasant Grove S. E. Gilland, Grenada R 4

Harrison County

Bowen Memorial H. D. Walker, Ocean Springs
Biloxi 1st G. C. Hodge, Biloxi
Bay St. Louis W. S. Allen, Pass Christian
Grace Memorial P. S. Dodge, Gulfport
Kiln W. S. Allen, Pass Christian
Lyman P. S. Dodge, Gulfport
Logtown J. K. Lawton, Logtown
McHenry
Pass Christian W. S. Allen, Pass Christian
Persimmon Hill J. M. Edwards

Hinds County

Beulah W. T. Davis, Clinton
Byram G. H. Gay, Clinton
Edwards W. T. Lowrey, Clinton
Antioch W. P. Davis, Clinton
Chapel Hill R. S. Young, Jackson
Griffith Memorial D. A. McCall, Jackson
Palestine R. L. Wallace, Raymond
New Salem J. R. Hitt, Clinton
Pocahontas
Jackson Parkway J. P. Harrington, Jackson

Holmes County

Bowling Green W. A. Williams, Kosciusko
Cruger D. I. Young, Eden
Goodman I. F. Metts, Goodman
Harlands Creek A. E. Lucas, Lexington
Mt. Pleasant I. F. Metts, Goodman
Mt. Vernon I. F. Metts, Goodman
Pickens J. H. Kyzar, Pickens
Pleasant Ridge A. H. Miller, Meridian R 4
Saron I. F. Metts, Goodman
Tchula R. M. Dykes, Tchula

Itawamba County

Union Grove
Shiloh
Fairview
Kirkville
Liberty Grove
Mt. Moriah
Mt. Pisgah
New Home
Pleasant Ridge
Providence
Salem

Jackson County

Escatawpa M. E. Hulbert, Escatawpa
Ft. Bayou H. D. Walker, Ocean Springs
Fountain Bleu R. L. Vaughan, Ocean Springs
Iowana R. L. Vaughan, Ocean Springs
Latimer H. D. Walker, Ocean Springs
Moss Point 1st J. S. Brock, Moss Point
Moss Point East D. F. Hickman, Moss Point
Ocean Springs
Pascagoula 1st N. O. Patterson, Pascagoula
Red Creek Union
Vanceleave R. L. Vaughan, Ocean Springs
Wade R. L. Vaughan, Ocean Springs

Jasper County

Antioch J. W. Rooker, Sylvaena
Decedar T. J. Harper, Newton
Duchau J. G. Cook, Louin
Eden L. F. Fagan, Richton
Enon
Fellowship E. C. Hendricks, Enterprise
Lake Como
Louin C. T. Johnson, Clinton
Union Seminary P. G. Harper, Laurel
Pine Grove G. A. Smith, Sandersville
Shady Grove W. O. Carter, Bay Springs
Ebenezer P. G. Harper, Laurel
Corinth P. G. Harper, Laurel
Concord J. H. Hughes, Lake
Heidelberg T. J. Phillips, Pachuta

Jeff Davis County

Bassfield D. O. Horne, Monticello
Bethany J. B. Herndon, Prentiss
Carson J. B. Herndon, Prentiss
Dublin Paul Booth, Mt. Olive
Ebenezer Bryan Simmons, Columbia
Hebron J. T. Dale, Collins
Hepzibah N. J. Lee, Sumrall
Oak Grove C. W. Black, Shivers
Society Hill J. B. Quin, Summit
White Sand J. T. Dale, Collins

Jones County

Laurel 1st L. G. Gates, Laurel
Indian Springs T. J. Waldrup, Louin
Centerville D. W. Moulder, Forest
Friendship E. S. Hilburn, Ellisville
Soso E. A. Phillips, Newton
Harmony S. E. Sumrall, Ellisville
Sandersville G. A. Smith, Sandersville
Fairfield S. E. Nix, Moselle
Lowrey Creek L. H. Harper, Lumberton
Wausau S. E. Sumrall, Laurel
Mt. Oral
Moselle E. M. Bilbo, Hattiesburg
Sharon L. T. Fagan, Clinton
Pleasant Home P. G. Harper, Laurel
Shelton B. L. Herrington, Seminary
Pine Grove J. W. Fairchild, Taylorsville
Ovett L. H. Harper, Lumberton
Bethlehem J. W. Rooker, Sylvaena
Beulah J. W. Fagan, Laurel
Fellowship A. C. Parker, Petal

Kemper County

Antioch C. E. Bass, Scooba
Binnsville C. E. Bass, Scooba
Bluff Springs F. H. Miller, Mashulaville
Black Water
Corinth A. B. Culpepper, Collinsville
DeKalb Carey Cox, Meridian
Electric Mills J. H. Newton, Columbus
Salem D. L. Stennis, DeKalb
Union A. B. Culpepper, Collinsville

Kosciusko Association

Bear Creek J. W. White, Kosciusko
Berea J. W. White, Kosciusko
Beulah R. J. Johnson, Carthage
Bowlin F. A. Lumas, Slate Springs
Carson Ridge H. M. Whitten, Ackerman
Center S. A. Blocker, Edinburg
County Line J. B. Perry, McAdams
Doty Springs S. M. Massey, McCool
Edgefield S. M. Massey, McCool
Ethel D. L. Hill, Ackerman

Harmony S. M. Massey, McCool
Hurricane J. W. White, Kosciusko
Jerusalem L. A. Roebuck, Newton
Kosciusko 2nd W. A. Williams, Kosciusko
McCool J. B. Perry, McAdams
New Salem W. A. Williams, Kosciusko
New Hope W. A. Williams, Kosciusko
North Union B. F. Odom, Center
Pleasant Ridge A. E. Lucas, Sallis
Pilgrims Rest W. A. Williams, Kosciusko
Samaria J. B. Perry, McAdams
Sand Hill W. A. Williams, Kosciusko
Unity J. W. White, Kosciusko
Williamsville B. F. Odom, Center
Yockanookany
Zama L. D. Wood, New Orleans, La.
Springdale B. F. Odom, Center

Lafayette County

Bethel W. M. Brown, Pontotoc
Bluff Springs A. B. Royal, Taylor
Clear Creek C. M. Day, Oxford
Dillard A. B. Royal, Taylor
Harmony W. M. McGehee, Tyro
New Elbethel
New Hope W. M. McGehee, Tyro
New Prospect W. M. Brown, Pontotoc
Philadelphia
Shiloh W. M. Brown, Pontotoc
Taylor C. M. Day, Oxford R 2
West Union Joe Sturdivant, Abbeville
Yellow Leaf W. M. Brown, Pontotoc

Lauderdale County

Arkadelphia Perry Davis, DeKalb
Bethany A. H. Miller, Meridian R 8
Causeville B. S. Vaughan, Meridian
Collinsville R. E. Moore, Collinsville
Concord W. B. Abel, Meridian
Daleville W. L. Collins, Meridian R 4
Fellowship Ed Grayson, Meridian
Hickory Grove W. L. Collins, Meridian
Macedonia Carey Cox, DeKalb
Meridian 8th
Meridian 15th T. M. Fleming, Meridian
Midway
Marion T. B. McPheeters, Bonita
Meridian 41st Gordon Ezell, Meridian
Mt. Gilead Ed Grayson, Meridian
Mt. Horeb Gordon Ezell, Meridian
Mt. Olive Ed Grayson, Meridian
Mt. Vernon W. E. Green, Meridian R 5
Oak Grove T. B. McPheeters, Bonita
Pine Grove R. E. Moore, Collinsville

Lawrence County

Antioch B. E. Phillips, New Hebron
Arm Mark Lowrey, Silver Creek
Bethel W. D. Sandifer, Wesson
Bismark R. R. Walker, Morgantown
Carmel D. O. Horne, Monticello
Crooked Creek B. E. Phillips, New Hebron
Jayess D. W. Glover, Monticello
Nola J. W. Sproles, Oakvale
New Hope F. M. Britt, Silver Creek
New Zion G. L. Stockstill, Bogalusa, La.
Oma Silas Harrington, Oma
Providence B. B. Hall, Gloster
Silver Creek J. T. Dale, Collins
Shiloh Mark Lowrey, Silver Creek
Wanilla Solon Walker, Wanilla
Newhebron B. E. Phillips, Newhebron

Leake County

Carthage C. T. Johnson, Clinton
Center Hill B. F. Odom, Center
Corinth J. L. Moore, Union
Freeny R. G. Clark, Walnut Grove
Good Hope
Madden V. Childress, Sebastopol
Mars Hill B. F. Odom, Center
Mt. Carmel B. F. Odom, Center
Pleasant Hill G. W. Nutt, Lena
Renfro E. L. Taylor, Zama
Rocky Point B. F. Odom, Center
Salem E. C. Carlisle, Carthage
Springfield Jody Moore, Union
Thomastown C. T. Johnson, Clinton
Tuscola J. W. Hall

Lebanon Association

Big Level E. S. Flynt, Handsboro
Baxerville R. W. Watts, Columbia
Brooklyn A. L. O'Brian, Hattiesburg
Calvary A. L. O'Brian, Hattiesburg
Carterville E. M. Bilbo, Hattiesburg
Corinth G. M. May, Purvis
Dixie A. L. O'Brian, Hattiesburg
Eastabuchie J. P. Holcomb, Eastabuchie
Greens Creek E. M. Bilbo, Hattiesburg
Good Hope L. H. Harper, Lumberton
Hattiesburg Immanuel H. L. Spencer, Hattiesburg
Hickory Grove (La)
Hickory Grove S. S. Perry, Hattiesburg
Lumberton W. D. Wallace, Lumberton
Macedonia Luther Turner, Richton
Military J. W. Brown
Oral D. A. Hogan, Purvis
Pearce Creek D. A. Hogan, Purvis
Purvis Rev. Pope, Ruth
Providence
Red Hill
Richburg A. L. O'Brian, Hattiesburg
Sumrall S. B. Harrington, Sumrall
Camp Tatum A. L. O'Brian, Hattiesburg
Wiggins R. H. Campbell, Wiggins
Zion Hill A. R. Loftin, McLain

Lee County

Auburn C. C. Hughes, Tupelo
Baldwyn A. M. Overton, Baldwin
Belden H. R. Holcomb, Tupelo
Bissell W. T. Darling, Blue Springs
Birmingham I. P. Randolph, New Albany
Brewer
Camp Creek A. M. Overton, Baldwin
Center Hill Clarence Buford, Tupelo
Guntown C. R. Nelson, Toccoola
Macedonia J. H. Heath, New Albany
Nettleton
New Hope
New Macedonia L. D. Roberts, Baldwin
Plantersville H. G. West, Ecu
Pleasant Hill
Pleasant Valley H. R. Holcomb, Tupelo
Sallito J. A. Landers, Blue Mountain
Shannon
Sherman O. H. Richardson, Sherman
Tupelo 2nd H. G. West, Ecu
Uclatubba H. G. West, Ecu
Union Hill

Leflore County

Itta Bena W. E. Farr, Itta Bena
Morgan City Madison Flowers, Sumner

Schlater	Madison Flowers, Sumner
Sidon	W. E. Lee, Como
Liberty Association	
Antioch	W. B. Mott, Stonewall
Bucatanua	A. H. Miller, Meridian
Center Grove	H. G. Solie Meridian
Center Ridge	O. Mason, Ensley, Ala.
Coyette	D. C. Mason, Ensley, Ala.
Elam	C. J. Johnson, Quitman
Hurricane	J. H. Cranford, Stonewall
New Bethel	E. J. Small, Meridian
Liberty	H. M. Mason, Ensley, Ala.
Pine Grove	A. P. Wells, De Soto
Pleasant Grove	W. B. Mott, Stonewall
Pleasant Hill	J. M. Norworthy, Stonewall
Rolling Creek	
Falling Creek	

Lincoln County	
Arlington	C. W. Smith, Norfield
Bethel	Isaac Hart, Bogue Chitto
Big Springs	J. B. Hemphill, Nola
Calvary	J. J. Hedgepeth, Monticello
Clear Branch	Robert Smith, Weason
Fair River	T. B. Green, Crystal Springs
Friendship	S. H. Jones, New Orleans BBI
Holly Springs	B. B. Coke, Brookhaven
Little Bahala	N. B. Saucier, Clinton
Macedonia	
Mission Hill	R. L. Smith, Seminary Hill, Tex.
Moaks Creek	W. P. Sandifer, Wesson
Mt. Moriah	J. M. Britt, Silver Creek
Mt. Zion	W. B. Sandifer, Wesson
New Prospect	J. B. Hemphill, Nola
New Site	L. M. Burgess, Brookhaven
Norfield	A. W. Talbert, Jackson
Pearl Haven	T. B. Green, Crystal Springs
Philadelphia	L. V. Young, Union Church
Pleasant Grove	S. H. Jones, New Orleans BBI
Shady Grove	J. B. Quinn, Prentiss
Topisaw	W. O. Vaught, Clinton
Union Hall	J. W. Sproles, Oakville
Union	G. C. Hedgepeth, Monticello
Wellman	D. W. Glover, Monticello

Madison County	
Camden	C. J. Olander, Brandon
Farmhaven	C. J. Olander, Brandon
Good Hope	C. J. Olander, Brandon
Lone Pine	J. J. Mayfield, Canton

Marion County	
Antioch	S. E. Nix, Moselle
Cedar Grove	J. L. Watts, Columbia
Clear Creek	W. C. McGill, Columbia
E. Columbia	W. C. McGill, Columbia
Edna	J. F. Sullivan, Gosa
Goss	R. R. Walker, Morgantown
Holly Springs	J. L. Watts, Columbia
Hurricane Creek	J. L. Watts, Columbia
Improve	W. T. Gray, New Agusta
Kokomo	D. W. Glover, Monticello
New Hope	V. C. Walker, Tylertown
Oloh	V. C. Walker, Tylertown
Shiloh	V. C. Walker, Tylertown
White Bluff	L. E. Horton, Hub
Sandy Hook	A. P. Mitchell, Angie, La.
Spring Cottage	J. L. Watts, Columbia
Greenville	J. L. Watts, Columbia

Marshall County	
Alexandria	W. E. Lee, Como
Byhalia	W. B. May, Ashland
Carey Chapel	R. A. Morris, Holly Springs
Chewalla	J. L. Vinson, Oxford
Clear Creek	
Coldwater	

Cornersville	J. H. Roberts, Blue Springs
Holly Springs	R. A. Morris, Holly Springs
Mt. Moriah	N. M. Metts, Oxford
New Harmony	Elbert McCullough, Mt. Pleasant
Philadelphia	
Pleasant Grove	
Potts Camp	J. A. Landers, Blue Mountain
Salem	J. L. Vinson, Oxford
Spring Hill	J. B. Hill, Abbeville
Temperance Hill	N. F. Metts, Oxford

Mississippi Association	
Amite River	S. G. Pope, Centreville
Berwick	A. Vest, Pineville, La.
Rethel	B. Hughes, McComb
Centreville	S. G. Pope, Centreville
Dry Fork Union	
Ezenezer	
Gillsburg	S. W. Sproles, Osyka
Glading	J. R. Carter, Magnolia
Hebron	J. A. Chapman, Summit
Mars Hill	E. Gardner, Summit
Mt. Olive	E. Gardner, Summit
Mt. Pleasant	E. K. Cox, Gloster
Memorial	S. G. Pope, Centreville
New Zion	J. A. Chapman, Summit
Oak Grove	J. A. Chapman, Summit
Pioneer	
Robinson	H. B. Price, Bogue Chitto
Sturphenson	O. P. Churchill, New Orleans BBI
Woodville	F. K. Horton, New Orleans BBI
Zion Hill	E. K. Cox, Gloster

Monroe County	
Aberdeen	J. M. Walker, Aberdeen
Athens	W. C. Ballard, Okolona
Becker	J. M. Walker, Aberdeen
Bethel	M. V. Owings, Aberdeen
Bethlehem	W. E. Langford, Aberdeen
Bigbee	
Center Hill	W. C. Ballard, Okolona
Central Grove	J. M. Walker, Aberdeen
Greenwood Springs	M. V. Owings, Aberdeen
Gregory Chapel	W. C. Ballard, Okolona
Harmony	W. C. Ballard, Okolona
Prairie	J. O. Dearing, Gattman
Quincy	M. V. Owings, Aberdeen
Splunge	M. V. Owings, Aberdeen

Montgomery County	
Bethsaida	J. W. Eidson, Kilmichael
Duck Hill	W. R. Storie, Duck Hill
Esbridge	J. W. White, Kosciusko
Hays Creek	J. W. Eidson, Kilmichael
Hebron	J. D. Burns, Kilmichael
Kilmichael	J. W. Eidson, Kilmichael
Mulberry	Tom Helms, Slate Springs
Milligan Springs	J. W. Eidson, Kilmichael
Scotland	V. E. Boston, Clarksdale
Poplar Creek	J. W. Eidson, Kilmichael
Poplar Springs	J. D. Burns, Kilmichael
Pine Bluff	F. O. Martin, Winona
Pine Forest	W. W. Muirhead, Valden
Prospect	L. F. Fowler, Greenwood
Shiloh	L. F. Fowler, Greenwood
Stewart	L. J. Crumby, Hohenlinden
Unity	J. W. Hicks, Bellefontaine
Union	L. J. Crumby, Hohenlinden
Winona	N. G. Hickman, Winona

Mt. Pisgah Association	
Rock Hill	
Sardis	
Neshoba County	
Bethsaida	P. A. Davis, DeKalb
Bluff Springs	
Coldwater	J. L. Moore, Neshoba

County Line	
Deemer	J. R. Breland, Philadelphia
Dixon	J. L. Moore, Neshoba
Ebenezer	A. H. Childress, West
Hope	W. W. Kyzar, Philadelphia
Linwood	J. L. Moore, Neshoba
Longino	
McDonald	L. P. Petty, Newton
Mt. Nelson	P. A. Davis, DeKalb
Mt. Sinai	A. H. Childress, West
Neshoba	Eugene Stevens, Meridian
New Blackjack	Z. B. Kitchens, Beach
New Hope	L. T. Grantham, Burnside
Philadelphia	W. W. Kyzar, Philadelphia
Pleasant Dale	A. B. Culpepper, Collinsville
Providence	L. T. Grantham, Burnside
Spring Creek	A. B. Culpepper, Collinsville
Stallo	L. T. Grantham, Burnside
West Philadelphia	

New Choctaw Association	
Bethany	Hope
Bokohoma	Hopewell
Calvary	Macedonia
Canaan	Mt. Zion

Newton County	
Bethel	H. H. Bethune, Newton
Beulah	J. E. McCraw, Decatur
Center Ridge	Eugene Stevens, Meridian
Good Hope	E. A. Winstead, Norris
Lawrence	L. G. Bassett, Louin
Liberty	J. F. Carter, Newton
Mt. Pleasant	J. E. McCraw, Decatur
Mt. Vernon	J. G. Cook, Pineville
Oakland	J. E. McCraw, Decatur
Midway	C. J. Johnson, Quitman
Rock Branch	G. O. Parker, Union
Stratton	G. O. Parker, Union

Noxubee County	
Brooksville	C. O. Estes, Brooksville
Macon	R. D. Pearson, Macon
Mashulaville	F. H. Miller, Mashulaville
Little Bethel	W. E. Hardy, Shuqualak
New Bethel	F. H. Miller, Mashulaville
Shuqualak	W. E. Hardy, Shuqualak

Oktibbeha County	
Adaton	J. D. Ray, Starkville
Bethesda	W. H. Smith, Longview
Center Grove	O. P. Breland, Crawford
Long Branch	W. L. Watkins, Pheba
Longview	W. H. Smith, Longview
New Hope	W. L. Watkins, Pheba
Pleasant Ridge	W. H. Smith, Longview
Self Creek	J. W. Kitchens, Newton
Wake Forest	W. C. Kitchens, Fearn Springs
Maben	O. P. Breland, Crawford
Morgan Chapel	W. C. Kitchens, Fearn Springs

Panola County	
Como	W. W. Grafton, Coldwater
Courtland	R. L. Nester, Courtland
Good Hope	N. G. Hickman, Winona
Hebron	N. A. Spencer, Horn Lake
Liberty Hill	N. G. Hickman, Winona
Longtown	J. E. Eoff, Tyro
McVior	S. H. Shepherd, Sardis
Peach Creek	W. E. Lee, Como
Pilgrims Rest	N. G. Hickman, Winona
Pope	R. L. Nester, Courtland
Shady Grove	Cullen Jackson, Sardis
Toccowa	S. H. Shepherd, Sardis
White Oak Grove	

KEEPING YOUR BABY HEALTHY AND HAPPY

Unless correct, approved methods of care and feeding are followed regularly, Mothers are likely to spend many anxious days when the tiny baby grows weaker and thinner instead of showing the normal increase in weight and happy disposition which are characteristic of a healthy child. What a glorious moment when these troubled Mothers find the help and advice that starts the youngster on the road to sturdy growth! And the best part is that there is nothing particularly difficult about caring for the baby properly. It is only necessary to follow a few simple rules covering diet, clothing, bathing, sleep, fresh air, sunshine, exercise, etc. Every Mother is anxious to give her baby the best possible start, and it is merely a matter of knowing the correct thing to do, and how to do it. All Mothers who are readers of this magazine can secure, entirely free of charge, a valuable and interesting little book giving complete and practical information on every phase of baby care and feeding. A most interesting part of this book—and a most important part, too—was written, not by the author, but by Mothers themselves.

As you turn the pages you will find, from time to time, the photographs of happy, healthy babies. Beneath each picture is a letter from the child's Mother—a letter that will go straight to the heart of every

other Mother.

Since this helpful, 80-page booklet is available without cost, every Mother should immediately secure a copy. It may save a great deal of unnecessary anxiety, and may result in a far better start in life for the baby.

For a free copy of "Baby's Welfare," write The Borden Company, Department JX-12, 350 Madison Ave, New York City.

—BR—

Doctor: H'm! Severe headaches, bilious attacks, pain in the neck—h'm, what is your age, madam?

Patient: Twenty-four, doctor.

Doctor: H'm— (continuing to write) —Loss of memory, too.

Old Sailor—"Yes, mum, that's a man-o'-war."

Lady—"How interesting! What is that little one just in front?"

"Oh, that's just a tug."

"Oh, yes, of course, tug-of-war. I've heard of them."

Try Lydia E. Pinkham's Vegetable Compound



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Touchy... irritable! Everything upsets her. She needs Lydia E. Pinkham's Vegetable Compound to soothe her nerves and build up her health by its tonic action.

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The Problems of Modern Church Management—Speakers: DR. P. E. BURROUGHS, DR. ELLIS FULLER, DR. HAROLD TRIBBLE—Open Conferences.

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RIDGECREST BOYS CAMP Can accommodate a few more boys for the second half term, July 27 to August 25.

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Carriere	T. R. Coulter, Poplarville
Derby	T. R. Coulter, Poplarville
Goodyear	
Harmony	S. P. Powell, Carriere
Henley Field	T. R. Coulter, Poplarville
Juniper Grove	A. S. Newman, Church Point, La.
New Palestine	J. T. Dale, Collins
Olive	V. C. Walker, Tylertown
Pine Grove	J. T. Dale, Collins
Poplarville	J. C. Richardson, Poplarville
Rowlands	T. R. Coulter, Poplarville
Spring Hill	J. J. Lowe, Poplarville
Steep Hollow	Wilson Rester, Perkinston
Union	R. W. Langham, Carriere
West Union	T. R. Coulter, Poplarville
White Sand	R. W. Langham, Carriere
Sycamore	
Oak Grove	
Liberty	

Perry County

Arlington	T. W. Hembree, McLain
Beaumont	C. H. Frye, Blue Mountain
Calvary	W. L. McCardie, Richton R 3
Good Hope	W. L. Holcomb, Purvis
Indian Springs	E. N. Bilbo, Hattiesburg
Oak Grove	A. R. Loftin, Hattiesburg
Progress	T. W. Hembree, McLain
Prospect	J. H. Cothen, Richton
Rumelstown	W. L. McCardie, Richton R 3
Red Hill	W. L. McCardie, Richton R 3
Seminary	W. L. Holcomb, Purvis
Union	G. T. Breland, Richton R 1

Pike County

Ballachitto	P. E. Cullom, Summit
Bluff Springs	S. A. Williams, Oayka
Bogue Chitto	J. B. Hunt, New Orleans BBI
Friendship	J. B. Quin, Summit
Holmesville	J. W. Mayfield, McComb
Johnston Sta.	A. W. Talbert, Jackson
S. McComb	R. R. Jones, McComb
McComb Central	R. L. Smith, McComb
Magnolia	T. W. Green, Magnolia
Navilla	W. R. Sandifer, Wesson
Silver Creek	J. W. Mayfield, McComb
Silver Springs	A. J. Linton, Warrington, La.
Summit	L. B. Campbell, New Orleans BBI
Tangipahoa	E. Gardner, Summit
Thompson	H. H. Webb, Liberty
Union	V. C. Walker, Tylertown

Pontotoc County

Algoma	J. A. Landers, Blue Mountain
Buchanan	W. C. Bryant, Pontotoc
Carey Springs	J. S. Grubbs, Randolph
Center Hill	J. J. Pannell, Blue Springs
Duncan Creek	T. C. Hodges, Pontotoc, R.F.D.
Emmanuel	T. C. Hodges, Pontotoc, R.F.D.
Endville	W. T. Darling, Blue Springs
Furrs	T. C. Hodges, Pontotoc, R.F.D.
Hebron	J. S. Grubbs, Randolph
Hopewell	A. F. Brasier, Etta
Liberty	J. W. Henry, Pontotoc
Locust Hill	W. C. Bryant, Pontotoc
Longview	W. T. Darling, Blue Springs
New Hope	John Johnson, Tupelo RFD
New Prospect	W. M. Brown, Pontotoc R 3
Oak Hill	T. A. J. Beasley, Iieghton, Ala.
Piney Grove	J. S. Grubbs, Randolph
Randolph	J. S. Grubbs, Randolph
Shady Grove	W. M. Brown, Pontotoc
Tocopolia	L. F. Haire, Algoma
Toxish	Chas. Nelson, Tocopolia
Troy	L. C. Riley, Okolona
Turnpike	T. H. Winters, Algoma
Wallfield	G. W. Wages, Blue Mountain
Zion	J. A. Landers, Blue Mountain

Prentiss County

Caver	
Magnolia	
Gaston	
Mt. Olive	
Mt. Zion	
Oak Hill	
Osborne Creek	
Pleasant Grove	
E. Prentiss	
Baldwyn	A. M. Overton, Baldwyn
Thrasher	

Rankin County

Antioch	C. C. Carraway, Midnight
Bethel	C. J. Olander, Brandon
Briar Hill	W. A. Hewitt, Jackson
Clear Branch	W. S. Landrum, Clinton
Clear Creek	D. J. Miley, Polkville
County Line	B. H. Binter, Puckett
Concord	D. W. Moulder, Forest
Dry Creek	B. A. McCullough, Florence
Fannin	W. P. Davis, Clinton
Galilee	D. J. Miley, Polkville

Leesburg	A. A. Kitchens, Beach
Liberty	J. W. Lane, Clinton
Mt. Pisgah	H. W. Bradshaw, Pelahatchie
New Prospect	W. L. Meadows, Morton
Oakdale	H. H. Bethune, Newton
Pearl City	C. J. Olander, Brandon
Pearson	A. W. Talbert, Jackson
Pelahatchie	W. L. Meadows, Morton
Rehoboth	A. A. Kitchens, Beach
Richland	A. W. Talbert, Jackson
Rock Bluff	D. J. Miley, Polkville
Rock Hill	J. H. Lane, Clinton
Union	A. W. Talbert, Jackson

Riverside Association

Birdie	L. S. Cole, Marks
Berea	Harvey Gray, Lake Comert
Belen	W. L. Howse, Marks
Darling	
Dundee	F. Q. Crockett, Tunica
Friars Point	S. W. Rogers, Rosedale
Jonestown	
Lambert	
New Hope	J. A. Ousley, Tutwiler
Rich	R. E. McCulley, Lula
Sledge	J. R. G. Hewlett, Charleston
Sunflower	S. P. Goree, Clarksdale R 2
Wildwood	

Scott County

Bethlehem	M. C. Hughes, Ludlow
Branch	L. V. Young, Beach
Hopewell	J. W. Kitchens, Beach
Clifton	C. S. Moulder, Hattiesburg
Hillsboro	J. L. Hughes, Lake
Homewood	C. J. Purvis, Newton
Jerusalem	M. C. Kitchens, Forest, La.
Lake	A. A. Kitchens, Beach
Liberty	J. W. Kitchens, Newton
Line Creek	D. W. Moulder, Forest
Mt. Olivet	W. R. Allman, Newton
Oak Grove	
Pleasant Ridge	J. L. Comans, Sebastopol
Pulaski	W. L. Meadows, Morton
Ridge	J. A. Street, Meridian
Sardis	A. H. Childress, Sebastopol
Steele	J. L. Comans, Sebastopol
Union	J. L. Comans, Sebastopol

(Continued next week)

DODD COLLEGE

Dodd College for girls in Shreveport, Louisiana, has just completed its fifth session and graduated its fourth class.

The first graduating class numbered 17, the second 24, the third 30, and the fourth 36. The college enrollment has increased proportionately each year in spite of the increasing depression.

During the current session the student body was gathered from 10 states and one foreign country, western students coming from as far as Arizona, and eastern students from the coast line states.

The character of work being done in both the academic and religious education departments is indicated by the fact that a Dodd College student, Miss Dorothy Fleming, a senior this past year, won second place for Louisiana in the South-wide Student Essay Contest conducted by the Baptist Student Movement of the Southern Baptist Convention, Mr. Frank H. Leavell, Secretary.

Dodd College is a Standard Junior College for Girls doing the first two years of college work. Its standards are set by the highest standardizing agencies of the country, is a member of the American Association of Junior Colleges and Southern Association of Women's Colleges. Graduates receiving the Associate in Arts diploma at Dodd College have their work accepted at par in leading colleges and universities all over the nation as is indicated by some score who have enrolled previous Dodd College graduates.

The next session will open September 13th.

—BR—

JUST FOR FUN

Editor: "Have you submitted these poems anywhere else?"

Poet: "No, sir."

Editor: "Then where did you get the black eye?"

BAPTIST WORLD ALLIANCE CONGRESS

H. L. Winburn

—O—

The discussion about postponing the meeting of this body set for August 4, 1933, has about subsided. The Executive Committee, representing the world, met in February and instructed the sub-committees to proceed with plans. The sub-committee is not competent to change the plans, unless the inviting body should withdraw the invitation. The Germans have not done that.

There will be another meeting of the full Executive Committee next November 29th, in New York. At that time the situation will be reviewed in full. Meanwhile, two things are clear. We can trust the wisdom and discretion of the Executive Committee—and we can go forward with our plans regarding attending the meetings.

The draft of the program is almost complete, I am informed by the London office of the General Secretary, J. H. Rushbrooke. As soon as it is completed and ready for publication we shall give it widest possible publicity. The draft of it thus far is certainly interesting and challenging. A strong Committee in Germany is going ahead with plans for entertaining the Congress, and their plans thus far are promising of real success. The interest throughout the world is rising and already more than sixty nationalities are expected to answer roll call. The pinch of the world wide depression is abating some. There are signs of the coming day. The signs are from over much of the world, not just local. It is certain that our people will not feel the pinch next year as we do this.

So far, there are no convincing reasons for changing the plans—that is the Executive Committee has not seen them. It is probable that things will move right on as originally planned, and the wise thing for us

is to make our plans to go. It is easier to change such plans than it would be to make them at a late hour. The travel plans for Southern Baptists have been widely commented upon as being both excellent and economical. This is due to the co-operation of every member of the Committee of which I have the pleasure to be Chairman, also to the timely and efficient help of others outside of the Committee. We have made good plans and they may be used with confidence. The Editor of The Baptist Record is State Leader in this state, and every Baptist interested in this trip to a great meeting should use his information and services freely. Get in touch with him early. Our friends who are not Baptists may also take advantage of the very fine rates we have secured—as is often the case on Convention trips here at home. It promises to be a feast in many ways. Consult your State Leader early, for practical plans and information.

—BR—

A SPIRITUAL REVIVAL

—O—

One of the outstanding revivalists of the last century was Rev. Chas. G. Finney. He has been dead over half a century, but the following statements uttered by him about revivals are applicable to conditions today:

A revival always includes conviction of sin on the part of the church. Backsliders cannot work up and begin right away in the service of God, without deep searching of heart.

A Revival is nothing else than a new beginning of obedience of God.

A Revival breaks the power of

the world and of sin over Christians. It brings them to such vantage ground that they get fresh impulse toward heaven.

In a Revival the worst among human beings are softened, and reclaimed, and make to appear as lovely specimens of the beauty of holiness.

The agency of God in a Revival is two-fold: His Providence and His Holy Spirit.

It is manifest that the church is sunk down into a low and backsliden state, when you see Christians conform to the world in dress, equipage, parties, seeking worldly amusements, reading novels and other books as the world reads. It shows they are far from God, and that there is great need of a Revival of Religion.

A Revival of Religion is indispensable to avert the judgments of God from the church.

—Hazlehurst Messenger.

—BR—

Don't let your subscription expire, 50 cents will bring the paper to your home for three months.

—BR—

Doctor: "As I said, you've just regained consciousness after the crash. I'm Dr. Peter, and . . ."

Victim: "Oh! for a second you gave me a shock. I thought you said you were St. Peter."—Ex.

—BR—

(Continued from Page 13)

'See the bootleggers, hi-jackers, racketeers, with lawlessness rampant everywhere.' Agreed! But the liquor traffic always has conspired against any government that licensed it and any laws that controlled it."—Harry Emerson Fosdick in an address in New York.

UNION UNIVERSITY.

Jackson, Tenn.

Nearly 100 years old. Fall session opens Sept. 20th. Faculty of 27 members, who were trained in America's foremost colleges and universities. Board has been reduced. Ministerial students are charged no tuition. For further information write

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